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Edited by Professor RAMA DEVA.

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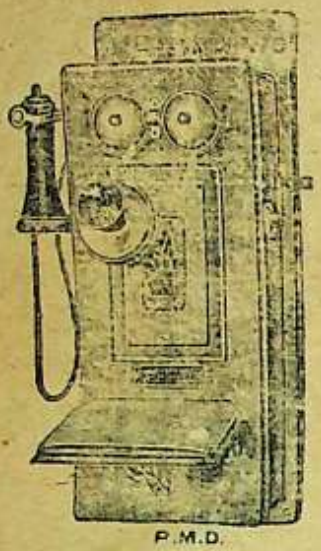

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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THE MIND INTERNATIONAL.

(By Prof. Vaswani M.A.)

The problems of to-day cannot be solved if approached in a spirit of National rivalries and national antagonisms. There is something beyond the Nation, that for which the Nations exist; that something is Humanity. And the problems of India, the British Empire, the new problems of reconstruction all over the world, can only be studied and solved in the light of the Ideal of International. The Nations must think *internationally*; and the League of Nations' will only be

a League of Exploiters

until it secures a new basis—the basis of Human Fellowship.

The idea of Human Fellowship has been the inspiration of Hindu Culture. India, as we see her in her literature and art and religion and civilization, *thought*, *internationally*. She had room in her heart for the world; the Parsi, the Muslim, the Christian have found here a happy home The Aryan culture, unlike the *kultur* of the West, is *human* in its vision, *international* in its ideals, reverent in its attitude to Humanity. The deeper search of the Age is for democratic internationalism; and nations will find much to help them in Eastern culture and the message of the heroes of Indian history.

It was a fashion with critics, not so long ago, to echo the sentiment of the German thinker,

Hegel

who said "it was the *necessary fate* of Asiatic empires to be subjected to Europeans," ! The European critics lived to see Japan give a bitter beating to Russia; and the great Japanese statesman said with noble pride :— "*We have destroyed the hypnotism of colour.*" It was fashionable, too, to speak of '*oriental despotism*'! Yet Islam is essentially democratic,

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village a self-government has worked for centuries in India. Mr. Webb, a Collector in Central India, who studied with care the subject said he discovered "in village after village a distinctly effective, if somewhat shadowy local organisation in one or other form of *panchayat* which was in fact, now and then, giving decisions on matters of communal concern, adjudicating civil disputes, even condemning offenders to reparation and fine"; and this "by *common consent* and with the very real *sanction of public opinion.*"

Aryan polity

was built on the basis of village communities; and these village-communities, as Havel has shown in his "History of Aryan Rule", were "not wrung from unwilling war-lords and landlords by century-long struggles and civil war," as in the West. "The powers of the Civil Government", Mr. Havel adds, "were delegated to it by the people themselves" and were "limited by unwritten laws which by common consent were given a religious character." The common law of the land was 'formulated by the chosen representatives of the people,' and India had, in the pre-Chiristian era, a

Representative Assembly

reminding one of the English Parliament. It is forgotten, too, by critics of India's demand for antonomy that the Western forms of self-government have been developed only recently. In his book on "National Self-Government,"

Prof. Ramsay Muir

is careful to point out that the institutions of self-government have been 'adopted *within a very short space of time*' in the West.

Not till the 19th century was the Parliamentary or Representative Government established on the Continent; therefore has that century been called the 'era of constitutional government'; But in the earlier centuries of the 'modern era', as Prof. Ramsay Muir admits, 'despotism had everywhere reached its apoges on the continent of Europe.' 'Most of the political thinkers', he says, 'pinned their faith to absolute monarchy. Government by discussion seemed to lead to mere chaos; to be ruled by the stupidity of average men seemed mere folly.' In England itself, the mechanism of representative Government was not invented till the middle of the 18th century. But India has believed in democracy from the beginning of her days—the democracy that would *level up*, not *down*. So it was that in India politics were not separated from religion, and *love of country* reached forward to the *spiritual ideals* still enshrined in the country's literature and life. India built up a

Synthetic Civilization

with a deep reverence for Knowledge and Action; and India's thinkers and sages and poets and heroes, from the Vedic age down to the age of Tagore, have borne witness to a vision of Divine Humanity. They have sung of the Imperishable in the heart of toil and struggle, of the 'Eternal Who hath no caste' The re-building of the nation's life, —of India's life,—calls for a retrun to the Aryan vision of Divine Humanity. Back of the fruitful processes of co-operation which charactersed the trade and creft giulds of India was a deep reverence for *man as man*. The labourer was not a victim to the slavery of industrialism; the peasant enjoyed self-respect; the King's representatives spoke with deference to the village headman; and if the standard of beauty with regard to a city be its vitality, its sanitation, its health and happiness—not big, crowded, fashionable buildings,—the cities of the Aryan age were beautiful. Something of that beauty was reflected in Aryan art, in Rajput paintings, in Hindu drama, in the courtesy of India's men, in the modesty and mirth of India's women, in India's refined, humanising culture, in the Indian civilization free from

the orgy of industrialism

and the chaos of a *kultur* which cannot see the kingdom of Heaven beyond the State nor the Brotherhood of Man beyond the Nation. India fell in the day her people failed to respond to the Indian Ideal; a sectarian, monastic ideal got the better of India's manhood; and India's greatness passed away. The old maxim of the *Mahabharata* was forgotten that "the heavens are centred in the *ethics of the State*"; and we sought our happiness in ease, in selfish escape from the Life Universal.

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We needed a shock to bring us to our senses That shock has come to us through our contact with British Imperialism. India has awakened; India is getting ready to tread the path of Non-Co-operation. And the measure of our loyalty to the Aryan ideal will be the measure of our success in the coming struggle Counsels of hate or strife will only mar the Movement of Non-Cooperation. We have no quarrel with the Englishman; we have no quarrel with any man; our quarrel is with a system, an administration; a Government; our qurrel is in the name of Humanity. Three silent centuries look upon us, to-day, eager to know if we shall win our pride or shame in the coming days. Shall we be boundsmen or shall we stand in the ranks of the Free; breaking injustice and wrong with the power of the spirit, and building New Order worthy of the reality of an India of the *Rishi* Age? What is Young India's Answer?

LEAKAGE OF VITAL ENERGY.

(By Dr. Keshav Deva Shastri M. D.).

Children on their birth find themselves enmeshed in a network of laws, decrees and ccodes which bind them till their death. The corganized community compels them to llive under an artificial life and as soon sas the innocent child falls a prey they sare ready to punish him in order to ddefend themselves against any anti-social raction of the individual. The society ssanctions the existence of social evils and ssets up a series of temptations before tthe young men and young women and tthe moment they are ensnared they are tthreatened with impending punishments. Poverty, bad environments, saloons, social ssurrundings, and economic struggle are iimportant factors in social crimes. Family circumstances, industrial pursuits, density of populations lead millions to moral turpitude. It has been estimated that 60 percent human beings live a normal life; 5 percent commit suicide, 5 percent become tramps and 25 percent turn criminals. Alcohalism has everywhere produced a demoralized class of wretched beings characterised by depravity and indulgence in the most immoral actions.

Our present-day system of education is defective and may be held responsible for the national ills Children are what environments make them. If foul thoughts enter those open doors, their minds are poisoned. They will eventually manifest in their lives the symptoms of evils thus inoculated. The whole effort of the educational system should be directed to develop the child nature harmoniously-physically, morally and mentally-up to the full period of maturity keeping them undefiled by the taint of the world, unvexed by its injustice and unwearied of its dissipative pleasures. A vast majority of children dwindle into nothingness when they are left to themselves just at the age of 14 or 16 when they need guidance mostly. We have formulated inhuman criminal laws for adultery, incest, abduction of minors, rapes and palming of children. There needs be no such laws if the children are in educational institutions at this period of life. Again the majority of criminals are either subnormals or suffering from certain mental ailments. Their places should be in schools and hospitals

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instead of jails. Frequently these unfortunates transgress social laws under the stress of a passion which spurns constraint and is highly emotional. The normal person at once summons up the idea of its grievous consequences, glances off the surface of his conscience and the idea become a mere flash without thunder. Subnormals have less forethought, less power of resistence and are consequently overmastered by their emotions. The fault lies with the parents and with tha society instead of these so-called criminals. Moreover a large proportion of crimes are to found among the illiterate classes. These can be easily nipped in the bud by checking forces of degeneration and preventing demoralization.

We consider education a safe investment for the nation as it prepares individuals to unfold their latent powers and express themselves through individual energy. It ultimately developes resources, accumulates national wealth and becomes an asset of national energy by developing the various walks of national life. On the other hand every factor that leads to the leakage of individual and nationl energy is a positive loss to the society. All leakage of human energy shortens life, adds to the material loss and moral ruin.

Society degrades individuals, raises false gods, and respects bastard formalities. It pays little or no attention to equip its constituents for the struggle of life. Every bit of peaceful sky is hid under a dark cloud of social conventions. Innumerable innocent lives are destroyed under its baneful influence. Here is a typical letter from one of the many unfortunate women?.

"I have tried in a thousand ways to find work. And I have only met with hearts of stones or vile characters to whose infamous propositions I would not listen. I might have had a well-stocked shop but I prefer death to the existence of a fallen woman. "Why such degradation and wastage of human energy is allowed to exist in civilized society? Why speak in awed whispers of the conventionalities? Why we are cowed down by our own shadows? Strip off the mask, turn the searchlight and you will realize an immense amount of leakage and wastage of human energy which would otherwise improve humanity in good many respects. Like preventable diseases which if attended to improve the average life, these forces would bring incalculabe benefit to mankind when properly directed to their legitimate channels.

A double standard of morality can not but be fruitful of social evils. Instead of developing their will-power, society demands forced virtues and robs its constituents of the freedom of conscience. Youngmen are often rash and amorous. Their hearts glow with low desires, their eyes roam after beauty, and the flame of sexual energy is enkindled prematurely. Hypnotized under natural impulses or other ulterior motives, women fall an easy prey to their impulsive and casual advances. Their is no altruism or sacrifice in their love, Only satisfaction of their lust. Exaggerated sexuality is always opposed to maternity for dissipation is antagonistic to the constant sacrifices demanded of a mother. The man usually escapes but the woman has to suffer under our social system She finds herself suddenly pregnant, and would be glad to escape from the embarrassing condition. The suggestion for abortion and infanticide follows. Here is a typical letter sent by one of the millions suffering from social injustice. "Madam: My friend Mrs. X tells me that I may confidently address you and count upon your discretion. I have to tell you a very delicate thing. I am pregnant and in dispair. I am sure my lover will abandon me if I had a child and that would give me pain. He does not know my condition and I donot wish him to know it. My friend assures me that you will be able to relieve me without danger and without any body's knowledge. Please make an appointment and believe in my eternal gratitude."

"Why bring another unfortunate being in the world" and "if I could only get rid of it" have become common phrases in the social life of the poor. Young unmarried

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women commit infanticide and undertake abortion as they are anxious to save reputation. Maturnity homes, lying in hospitals and orphan asylums may mitigate the evils to a certain extent but they unmistakably reveal the rotten state of society which deprives so many children of the rightful protection of their parents. A vast majority of such crimes are to be seen among married women who are unwilling to undertake the responsibilities of motherhood. Abortion has become a social necessity. Women as a rule love their mates with all the intensity of Heloise and take real delight in sacrificing themselves for the man they adore.

Our modern civilization is mainly based on riches. Gold is the standard of all power, position and influence. Men bend humbly their intelligence to the accummulation of fortunes even at the sacrifice of their individual comforts and under extotions of other's rights. A yawning gulf is appearing between the rich and the poor. A growth in intelligence among the poor and the laboring classes is bound to bring about a bitter struggle and the signs are not missing. To rob wealth of its corrupting influences we must set a different standard of valuation. Set an exalted star to attract the energies of human beings. Lay an emphasis upon character. Uplift the standard of morality. Honour virtue more than gold, respect intelligence more than riches and the aristocracy of riches would be dimmed before the aristocracy of intelligence The Aryans of India constructed the superstructure of their society on this fundamental principle and they robbed riches of its sting.

Human rights should hold paramount importance in the affairs of nations, and as the work of world's growth and civilization needs a division of labor and is better facilitated between communities cemented by the common bonds of language, race and ideals, national affairs should have their place in the evolution of mankind, but they need not conflict any more than individuals should conflict with one another. The free will of the inhabitants of a certain territory to unite themselves into a complete whole merging their interests into the common interests of the larger community helps to establish a community of interest and makes a homogenous nation. The plebicites of Savoy and Italy when she annexed central and southern Italy into the Italian Kingdom was the right realization of this law. Popular consent freely expressed must be the only moral and legal justification in the settlement of international affairs. It does away with class and communal antagonism; it minimizes the friction and promotes cohesion among large sections of the human family.

Individuals as well as nations are working toward their development and unfoldment. Their evolution to a large measure depends upon the recognition of those principles that promote the interests of their constituents. So long as there is a perfect autonomy and complete harmony between the organs of an individual, there is growth and development but the moment cells and their organs are neglected or unduly starved, weakness and atrophy must inevitably result. The same holds good in the case of communities and nations. Every important part of the whole organism must enjoy the privilege of autonomy in order to develop and freely discharge its functions. An unexplored ocean of human progress lies undiscovered and uncharterd before us. Our expansion and our ever—increasing wants are stimulating the brains of many a scientist toward new inventions and discoveries. These in turn are bringing home to us new forces, new powers multiplied thousands of times of our natural powers. When these forces are used and centralized for the betterment and upliftment of humanity, they will prove to be incalculable blessings. Everywhere the creative energy will find its expression. Instead of applying scientific principles to the purpose of destroying human life, they will be utilised in enhancing the powers and beauties and in prolonging the life of individuals.

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The very knowledge of these wonderful laws would turn all discouragements into stepping stones for success. Every new law will expand the extent of our knowledge and will provide us with new strength, new hopes and new aspirations, leading us onward and upward to realize the richness and fulness of human life. Genuine enthusiasm results out of true knowledge. It tramples under foot all prejudices and oppositions; it penetrates all the layers of darkness and braves all difficulties. It spurns inaction, storms the citadel of its object and like an avalanche overwhelms and engulfs all obstacles. It has the faith of a scientist which when combined with initiative removes mountaneous barriers and achieves the unheard of successes. With the right comprehension of these fundamentals, our social, industrial and economic problems would seek their adjustments. The germ of enthusiasm set a float among both the individuals and the nations would spread like a contagion and would influence every fibre of human society. It would blossom into a life real and virile with a beautiful prospect of the fruition of our cosmic evolution. May the accumulated wisdom and prosperity born of the application of the known laws lead us to the full realization of the welfare of mankind!

Individuals as well as nations of advanced countries allow their own little bark to sail quietly moon in life's runnel and forget the struggles of their forbears in a rough sea. They take little thought of the seamen battling with the waves, on the high seas.

Liberty blossoms under favorable circumstances but the malignant spirits rip off the guiltless but Religions and politics have done the same. The forces of darkness have fought against the forces of light.

As a drunkard considers his hut a palace, his wife a queen and his seekly child in exhuberant health so these individuals intonicated with the joy of conquest and power consider themselves happy in the slaughter of individuals in strengthening the chains of slavery and in bringing misery, starvation and sufferings on untold millions. Crosses, titles, high posts and emoluments are brought into manifestation. Wrong evalutions are forged by arbitrary conventions.

They melt the old coins, coat the pills with sugar, in order to stamp then a fresh with the impress of the day's currency. The stimulus is immediate and they begin to reap the results in no time.

We live in poor and mean realities which the sublime thoughts still remain unpractised. Patriots who delight in every land to see those sublime thoughts introduced in their lands fight for the sweet roses of freedom but their hearts are pierced through with thorns of political power.

Nations live on the arbitration of forces to overcome opposition. The ideal of peace—a world under a banner floating from the peace palace of the Hagne—is a dream of sentimentality, an appeal to the higher motives. We know lands not used for the benefit of humanity. Brotherly love would follow human evolution.

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KABIR.

A SHORT SKETCH OF HIS LIFE AND THEOLOGY.

(By Pt. Chand Narayan Zutshi, M.R.A.S.)

His Childhood.

Kabir from his early age gave promise of rare intellectual gifts and showed signs of early precocity. Even at play with his companions both Hindus and Mohemmadan, he would not shirk from repeating the names of God-Harri Harri or Ram Ram—which earned him the unmerited title of 'Kafir' from his Mohemmadan playmates. To him a Kafir was one who, unprovoked and unmolested, would mercilessly oppress others, drink shamelessly, chat and have no scruples in taking objectionable things. He was wont to tell them the famous lines :—

गला काट बिसमिल करे वो काफ़िर बे बूझ
औरण को काफ़िर कहे अपना कुफ़र न सूझ

'Undoubtedly he is a Kafir who while drawing the dagger on the throat of an innocent creature of God calls God to witness, he calls others Kafir but does not look to his own Kafir."

One day Kabir marking his forehead after the manner of the Brahmans and putting round his shoulders the sacred thread began to say loudly Narayan Narayan in public, and the Brahmans got excited who thought it to be a mockery and an open insult of their religion, which wounded their religious feelings. They addressed him thus, "By doing so you have assumed the appearance of Vishnu and you pollute our religion by uttering Govind Govind or Narayan Narayan which are the names of God in our religion." To this he replied in the following couplets :—

मेरी जिभ्या विष्णु नेना नारायण,
हिरदे बसे गोविन्दा ॥
जम द्वारे जब पूछे सब गहे,
तब क्या करोगे मुकन्दा ॥
हम घर सूत तँने नित ताना,
कंठ जनेउ तुमारे ॥
तुम नित बांचत गीता गायत्री,
गोविन्द हृदय हमारे ॥
हम गोरु तुम गवाल गुंसाई,
जनम जनम रखवारे ॥
जब नहीं पारसों पाय चटाया,
तुम केसे खसम हमारे ॥
तुम ब्राह्मण मैं काशी का जुलहा,
बूझो मेरा ज्ञान ॥
तुम नित खोजत भूपति
राम्रे-हरिसंग मेरा ध्यान ॥

(1) 'My tongue is Vishnu, my eye-Narayan and my heart is the seat of Govind, how will you account for your selves before God after death ?'

(2) 'If you regard me as impure, why do you put round your shoulders the thread spun by me which you call sacred-you simply read Gita and repeate Gayatri but Govind resides in my heart.'

(3) 'How are you to be called superiors when you do not protect me from evil and purify me if you are pure, the shepherd protects his sheep but you do not raise those labouring under your hatred and jelousy.'

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(4) 'You are after all Brahamans and I am a mere weaver's son, but do not listen to what I say. You do read the Vedas, but you are always in search of worldly pleasures while I glory in the name of God.'

Kabir would thus by dint of his crushing arguments set the teeth of the Moemmadans and the Brahamans alike on edge.

KABIR'S METTING WITH HIS GURU.

The merciless jeerings of the Mohemmadans and, the Hindus set him on his quest for a Guru, a religious teacher or guide, and the knowledge that no real knowledge can be had without the Guru, no salvation without knowledge and no release from life and death without salvation increased his thirst for and accelerated his action in the matter. He knew well that even the Sarpasi Indra had Brahma for his Guru, Raja Janak had Ashtavak. Ramchandra had Vashishta and Sri Krishna had Bhishmpita. Though Kabir always remained absorbed in his Bhagti of Narayan or God, yet he determined to look for a Guru.

Many persons regard their own conscience as their Guru or guide, but they seem to forget the common precepts that a mother does not stich the ears of her own baby, nor does a doctor while he cures thousands of others cure himself. Men can not see their own back-bones but others do. In the same way one may obtain as much knowledge as he can and think he would attain salvation thereby but the true knowledge and the way best suited to attain it shall have to be imbibed at the fountain-head of the knowledge of others and dictated by them. All the four Vedas Srutis and Smritis clearly say that one must have a Guru to initiate one into the secrets of God. Besides there are reasons of everyday life to convince us of the extreme necessity of finding a Guru. For just as the widow's world is dismal without her husband so the out-look of a religious disciple hankering after the knowledge of God is without the Guru altogether gloomy. Just as a chaste woman's husband is like a boat to her in crossing safely across the ocean of world's difficulties so is the Guru to a religious devottee in clearing through the religious difficulties. Just as it is impossible to read a language without first learning its alphabets so it is difficult to obtain the knowledge of self much less the knowledge of God without receiving instruction from a Guru. The world is full of pitfalls and God has appointed many true Gurus or guides for our guidance as we are all steeped in ignorance, and it is left to man to find out one for himself to guide him through world's difficulties and put him on the 'marg' or way to salvation keeping him from going astray. Just as a wealthy man is often way-laid by theives who rob him of his wealth and leave him in the woods tied to a tree blind folded and just as a kind man appears on the spot and rescuing him conducts him safely home, so is a Guru a safe guide to a religious disciple in conducting him safely through the difficulties of the world and prevents him from being be-set with worldly temptations which blur his vision to see God. These considerations led Kabir to hunt for a Guru and which Guru would best satisfy his cravings occupied his thoughts.

Once upon an evening Kabir was seated deeply absorbed in his new problem of making a choice of a Guru in the yard of his house without proper clothing on his body that the rains set in heavily and the sky becoming over-cast with thick dark clouds spread a pitch darkness all round and birds and beasts becoming silent a perfect quiet reigned at the time. These horrifying scenes did not disturb Kabir at all who was so absorbed in his thoughts that he did not know what was passing round him and one would think that he would not leave the place and take to any place of safety unless he would have solved his poblem. All of a sudden the following voice broke in upon his ears :—

बेटा चिन्ता कर नहीं करे गुरू रामानंद।
चेला तो करेगा तुझ को टळेगा सब जग फंद।

'Don't be sorry about the Guru, make Ramsnand your Guru. He would accept you as his disciple and all the cares of the world will vanish in no time.'

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Hearing these words Kabir went into his house, the midnight was drawing to an end, but he was all anxiety for the morning when he would have the satisfaction of falling at the feet of the master Ramanand. He would some time doubt the very possibility of his being accepted by Ramanand as a disciple, untouchable as he was, but at other times the thought that the words of God cannot turn out to be untrue raised his spirits. Thus Kabir passed the few hours that he had to pass in doubts and hopes of finding a Guru. At last he determined to take a bath in the last quarter of the night and then go early in the morning to sit on the steps leading to the dwelling of Ramanand and listen to the Harri-Katha that he read to the masses. After it was finished, he would repair to the Guru and beseech him to accept him as his humble disciple and wait for the result. When the determind hour arrivred Kabir hastened off to the Ganges for the bath and purifying himself there-by sat in the meditation of God at the ghat of the river Ganges. He was in this attitude when he fell asleep and it was at this time that Ramanand happened to come down to the Ganges to fetch water for himself, and as he came he accidentally collided with Kabir's ear which got hurt by Ramanand's wooden shoes. Thereupon Kabir pretending a serious hurt began to say Ram Ram agonisingly which moved Ramanand's feelings of pity and who hugged Kabir to his breast and softly uttured the name of God i.e., Ram Ram in his ears and asked him if he was cured of his pain. There upon Kabir replied that he was not only cured of his pain in the ear but that he was cured of his sins for generations to come. Then Ramanand recognised Kabir and said "Oh untouchable what brought you here at this late hour of the night". To which Kabir replied, " To lie at you feet Guru. God has so ordained. Accept me as your humble disciple. I shall never for my life forget the name of God you have so kindly dinned into my ears just now". Thereupon Ramanand lifted him up and accepted him as his disciple.

THE MONKS' WALK.

(By Florence M. Bedford).

Noon, and a drowsy bell
Dreaming aloud the hour,
Noony and a magic mood,
Cloud-borne over the Tower,
Noonday, and noon o'the year
Flaming in sun and flower.

Grey in a dreamful slumber
The ancient house goes back,
Back to old times and ways,
When a Brother, cowled in black,
Boomed a low bell at noon,
Till the path was a peopled track.

Twelve. And the magic is made.
Out on the Monks' Walk loom
Brother and brother apace,
Buoyant, or grim as the tomb,
Silently pace to the door,
Pass into Sanctuary gloom.

Low from the Chancel arise
Veiled, age-veiled notes,
As from a sea-whelmed town,
Music's enchantment floats.
To-day is a dream-thought sped
On one oft Time's lost boats.

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Chaunt after chaunt rolls on.
Life is attired anew
In the solemn robe and rule
That the Monastery knew
Every stone in pristine glow
'Neath the vast dome of blue.

Silence the last note darknens
Like a Carmelite passed
Out of Church, why, his vow
Iterate, torch quenched, at last
Leaves the awed world-folk there,
For a Quiet, vague and vast.

Two after two pace the monks,
O'er the worn grass nigh the door ;
Solemnly, humbly tread
Over God's buoyant floor ;
Silently, till come at last
The Abbot-and one monk more.

Young was the monk, and with eyes
Fathomless as the sea :
Artist and mystic ; a soul
That by naught could bounded be.
But the Abbot's look was grave,
And with chiding voice spake he

"Son, wherefore dids't thou seal
Thy tongue to chaunt and prayer ?
What demon lured thy soul
A truant unto his lair ?
O, easy it is to damn
Souls like to thine, unaware."

"Father, give penance and pain.
All to thine ear I tell.
Oh my Father, strange the tale !
At the first boom o'the bell
Out-stepped I on the Walk,
And the magic o'er me fell !

Cloister and chapel were old :
All in mist of dove-tints veiled ;
Tender as pigeon plumest !
And our roof-tilings trailed,
Wavered with Age-artistry,
Ay, with touch of Eld were paled."

"Wiles wiles of Satan, my son,
To captre thine artist-eyne,
Here, nigh the new cloister raised,
Here is the holy new shrine ;
Fresh from the last toiler's hand
Folly. A fool's dream was thine.

Here, on the Monk's Walk pace,
Daily, from ten unto twelve,
Saying the prayers left unsaid :
Daily again do thou delve
One hour alone, when all else
Work, praise and pryer do shelve.

Yield unto mine hand the thing
Thou did'st limn in Church to-day,
That thou be'st nottempted more
With what led thy soul astray."
Then the monk's eye lost its light ;
But he heavenward looked to pray.

"Father, remains yet untold
All the vision given to me.
Level as tapestry wove
Yon sward then I did see.
Flowers bloomed as ne'er in my books
Paradisaically.

And two damsels, white cloud clad,
Made merry play with a ball,
Sped and resped through the air.
And our Refectory Hall
Showed massed blooms like to Church
When Otis High Festival"

Fierce flamed the Abbot's eyes.
"Dark is thy sin, dyed deep.
Woe's me in our holy home
Devils do lurk and creep.
Sharp penance thine and long.
Torture to slay thy sleep"

"Father, what sin is mine ?
Look, lift thine eyes, and say
What are those cloud-clad shapes ?
The white sphere on its way ?
What are those wondrous blooms
We ne'er saw until to-day ?"

Trembling the Abbot turned,
His anger was blazing high :
But *that* he saw like rain
Quenched wrath in one great cry.
"My son. God's prophet art thou !
A sinful soul am I !"

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E'en as he cried, he swayed,
And on the pathway fell.
"Forgive my chiding, Oh *pray*
This red cloud-mist to dispel."
Straightway the monk kneeled down,
And he prayed, passing well!

Nevermore the Abbot spoke,
But the monk saw his soul
Rise from the lurid mist,
Purged, penitent and whole:
Pure on the deep, deep blue
Pass cloud-like o'er the knoll.....

Soft as dropt plume, or dew,
Or far sound on the ear,
A touch on soul, or sense?
Or Time's boat drawing near?
The church clock booming *One*.
And, oh *To-day* is here.

Ancient the house again.
Flowers flaming nigh the Tower:
Two merry maids at play
Naught knew through their bright bower
Time passed with magic boat
Bartering an old-world hour.

DAMAYANTI.

A Dramatical Poem in 5 Acts.

(*After a tale in the Mahabharat.*)

Act V.

(By "Bishudhatma.")

Three years later. Scene.—A veranda overlooking an open Court at King Bhima's palace.
Damayanti and King Bhima.

King. Bhima.

Guests are arriving for the Swayamwara.
Which I announced to bring the suitors here.
Not that thou shouldst another husband choose
But that I'm hoping still against all hope
Thy husband, Nala, may the challange hear
And after years at last return to thee.
The chariots are arriving one by one.
(Fondly.)
My daughter's fame of beauty still survives.

Damayanti.

My heart b'tween hope and sadness is divided.
The messengers we sent to all the lands
Bring tidings back which seem to indicate
That Nala still amid the living is.
But where he lingers, why he not returns
These are yet points on which there's no account.
It pains me to see all the people come.
And yet neath all this pain there lingers hope.

King. Bhima.

May hope sustain and not deceive thee, child
But I must go, the guests demand their hoste.
(He goes below. Enter Kasini).

Damayanti (*anxious holding her breath.*)

Kasini,—but who drives that chariot?
It seems so like the old familiar sound.

Kasini.

That is King Ratnapura's charioteer,
Vahuka called, he drives with greates skill

Damayanti.

I've known but one, could drive a chariot so
None ever equalled him, so great his skill
And now I feel my husband's presence near.

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Doest thou behold the face of him who drives?

Kasini.

A black and aged man the distance shows.
But, seems, he enters with his master now.
Then shall we see him better; let us wait.

(Enter King Ratnapura and Nala, the latter disguised as Vahuka, old, somewhat deformed and of black complexion, wearing old garments. Kala still follows him, but is weak.)

Damayanti (*looking upward with clasped hands.*)

God it is he, my husband, no disguise
Of flesh or garment can withold from me
The throbbing heart of him who claims my own.

Kaisni.

Be calm, dear Queen, thou art somewhat unnerved.
How could that old and low bred servant be
Damayanti's husband and Nishada's King?

Damayanti.

Ah, little sister, could thou understand
But for one moment's space what moves my heart
At this strange meeting, sure thou spake not thus.
And I must go, or my poor heart will break.

(She goes and joins the group below,

King Bhima (*receiving Kg. Ratnapura.*)

Right glad I am to meet thee noble King,
And him, thy charioteer, full rightly famed.
For his great skill, or else how could one day
Have reached thee from thy far off land to mine.

Damayanti.

Pray father, may I speak unto this man?

Kg Ratnapura (*going towards Damayanti.*)

Fair lady, thou doest honour me indeed
With thy own presence thus to welcome me.

Damayanti.

Thanks, Sir, and if thou mind not, I would speak
A word with this, thy able charioteer.

(He leads her to the charioteer with bow. Nala and Damayanti look into each other's eyes in silence. Kala appears vexed, but shows signs of feebleness.)

Damayanti.

A King there was whom a true lady loved.
He followed him unto the forest wilds.
But he forsook her while she lay asleep.
Left her to her distress and loveliness.
Speak, charioteer, was this a noble man?
Was such a low deed worthy of a King?

Nala (*the Charioteer.*)

None but King Nala did forsake his wife.
But ah his sore heart broke by that base act.
A demon mastered, overpowered him.
't was he who acted, not the King himself.
Still was he not all blameless Had he been
More strong against himself in early life,
Had mastered all his pow'rs with self-control.
He had not been controlled by unseen foe.
Both vice and virtue do create, attract
Forms of their making. Nala was betrayed.
By a mistake in early life commit,
And thus fell pray unto an evil Force.
He lost his crown and kingdom through this friend
In shame and sorrow lives he since that day

(Enter Naga and the Serpent King. He has serpents twisted round his turban and painted on his garment.)

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Naga (the serpent Kg.).

Greetings to thee oh King and to thy guests.
And to this noble lady, daughter thine.

Kg. Bhima.

Welcome to thee, oh Naga, 't is indeed.
An honour to receive so great a guest.

Naga.

I entered with full purpose, for I know
My presence here this moment needed is.
And now, fair lady tell me, how didst see
King Nala in this old, ill shapen man?
Surely thou couldst not thy heart's love bestow.
A princess born, upon the like of him.

Damayanti.

Sir, I chose Nala,—higher than the gods.
He then was young and fair and my heart loved.
But, with a love that soared beyond the stars.
't was not the form the woman's soul did crave,
It was the god within him, and for this
I would forsake all worldly happiness
True marriage is a union soul to soul,
Which for all ages does two beings join.
No fleshy screen, no fine woven disguise.
Can stand between two hearts that thus are lit
By one great flame that through the ages shines.
It was not Nala broke the holy tie.
An evil foe in jealousy conspired.
To wreck our lives; but such were small success.
God reunites what he has joined as one.

Naga (the serpent Kg.).

Know then, fair Princess, all shall now be well.
I owe a debt to him, Nala, thy lord
Saved me when none had pow'r to ease my pain.
For once, for a dire sin, I was condemned
To do my penance in a burning flame,
Where I lay long in untold agony
In fire that burned, yet never did consume.
I might have suffered thus for ages long,
But that Nishada's lord, the exiled King
Came thither and my bitter plight beheld.
And with the mighty pow'r that in him dwelt
Since Agni made that bridal gift to him,
He overpowered the flame and rescued me;
I then beheld a demon torturing him
Therefore that I in turn may show to him
My gratitude for what he did for me,
I poured some bitter poison in his blood,
Which forthwith weakened all the demon's might,
Although his own form suffered too thereby.
Yet was the torture less than theretofore,
But now the time has come to rescue all,
The fiend is doomed, behold yon yellow flame.

(Light effects produce the appearance of a flame. Nala goes near it and Kala falls into it with a loud shriek and a hideous grimace. Naga then throws a cloak over Nala and the latter goes out).

Naga (the serpent Kg.).

Just a brief space, fair lady, and thou'lt see
Thy husband come to thee in the same form
In which thou chose him,—suitor young and fair
The cloak, I threw on him has magic pow'r.
Behold, he comes; bid welcome to thy lord.

(Enter Nala in his kingly appearance.)

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Damayanti.

My lord, my husband, in whatever form
Thou doest appear to me, I am all thine.

Nala.

Is not this idle speech, Damayanti, say?
How can a woman speak of faithfulness
When she invites the princes from all lands
That they compete for her a second time?
Are not thy noble words turned all to lie?
My heart is sad, and it were better far
We had not met again than that I see
The goddess of my life reduced to this

Damayanti.

Nay, Nala, nay; it was but a device
To bring to me just him whom it has brought.
Did not I choose thee with a loving heart,
Prefer thee to the very gods themselves?
No thought unholy haunts Damayanti's mind,
The elements themselves shall witness bear
Come Vayu thou, oh mighty one and speak
Bear witness to Damayanti's virgin heart.

(There is a sound as of blowing wind and a ghostly voice speaks.)

Vayu.

Three years she mourned in loneliness her fate.
She waited through the days, she waited late,
No earthly sight brought solace to her life,
She loved but Nala, a true stainless wife.

Nala.

We have both suffered through these cruel years.
Strange is the Fate's decree; but ever so.
Is the pure metal in the furnace tried.
Our very tears are joy unto us now.
The future waits us, be the past forgot

Naga (the serpent Kg.)

There's been no justice in Nishada land.
Since it was robbed of its own lawful king.
The traitor who through dice and demon's aid
Took to himself another's lawful rights,
Shall lose his ill-won pow'r in the same way.

(Enter Pushkara. He starts at seeing Nala, but soon becomes self possessed.)

Pushkara (to Kg. Bhima.)

My greetings unto thee and to thy friends.
Another Swayamvara being held
For thy fair daughter's hand, I hither came
The lady for to win.

Kg. Bhima.

Be welcome guest.

Naga (the serpent Kg.).

But why wouldst thou with the hard bow compete?
The dice were easier and with thy luck
What man is here who could play against thee?

Nala.

We left a game unfinished three years gone

Pushkara (very eager).

I see three years have made thee practical
Yes I am ready, have the dice with me.
It was my realm against thy greatest jew'l
As thou wilt still remember Then play on

(Nala nods assent, and Pushkara throws the dice with extreme haughtiness.)

Nala

It seems this time the luck is on my side.

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Pushkara.

One throw does not decide yet the whole game.

Naga, (the serpent Kg.)

Then throw again, now for the elephants.

(They throw, Pushkara is very angry).

Naga (the serpent Kg.)

Don't lose thy patienee, friend, but try again

(Pushkara throws in great wrath)

Pushkara (to Nala)

Where didst thou learn thy tricks since last
We played ?

Naga(the serpent Kg.).

No new ones, friend, didst thou not say thyself
He always knew the game with all its ways

Pushkara (to Nala.)

The evil one is playing in thy dice.
I throw just once more that will end. the game.

Naga (the serpent Kg.).

The last may be thy lucky throw, take heed.
Let's say the treas'ry, just a joke, you know.

(Throwing again).

Naga (the serpent Kg.).

Pushkara, thy ill gotten goods are lost
Thy cousin has his lawful rights again.

Pushkara (to Nala.)

Yes, now laugh loud and drive me to the woods.

Naga (the serpent Kg.).

It were thy place if thy example stood.

Nala.

Nay, nay Pushkara that shall never be.
I will not sin so deeply 'gainst my kind.
I yield to thee thy lawful. heritance
Which is enough to keep thee as a Prince
Go into other cities, there to live.
Redeem in thee the true, the better man.
Let not thy hand touch the vile dice again.
And when in afteryears at last thou find
That o'er thyself thou won the mastery
Then come back to thy childhood's home and me
And I shall then receive thee as a friend.
Assert the man in thee, and now farewell,

Pushkara has looked down before him while Nala has spoken and now walks out slowly and with bent head.)

Naga (the serpent Kg.).

Nala, rejoice, thy foes are conquered all.
Fair fortune smiles, the world is thine again
Hail unto thee, who nobly stood the test.
And hail to her, the lady of thy heart
By virtue led, she bravely bore her lot
And hail to her, the lady of thy heart.
The gods themselves in such as she delight.
Lo noble woman is Creation's crown

Kg. the Bhima.

This day a second nuptual feast has brought
Come make we merry for the prize is won
The Swayamwara was not then in vain
Forget all sorrow in the happy end.

(Pages and flower maidens appear and group themselves round the central figure. They sing while roses fall down upon the group.)

The Song

Though evil forces weave their spell
Of jealousy and late
And all the darkest pow'rs of hell
Stir up unfriendly Fate,—
Still shall the star of love prevail.
Shine downward on the darkest trail.
Undimmed early and late.
Nor shall its beacon cease to burn
Until the wanderer return
Homeward through love's own gate.

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THE MYSTIC SWAN.

(By Her Excellency Princess M. Karadja).

The notion of a Mystic Swan meets us in countless legends all over the world.

In India the "Swan," called Hamsa, was venerated in connection with the "Eagle." called Garonda.

These two sacred emblems are of great antiquity, and served to convey in a veiled manner Esoteric Teaching of great importance.

The Eagle and the Swan are symbolic of Our Lord and Our Lady. The whole Evolution of Humanity is proceeding under the shadow of their wings.

The EAGLE, the Lord of the solitary heights—mystically styled "*the Mountain*"—stands for *Mind*. The Eagle, the King of the mental plane, coresponds to the first sign of the Zodiac, ARIES. He is the HEAD of the Cosmic Body. (1 Cor. xi. 3.)

The SWAN, the Ruler of the silent depths mystically called "*The sea*"—stands for the *Soul*. (Anima Mundi.) The Swan, the Queen of the Psychic plane, corresponds to the sixth sign of the Zodiac, Virgo. She is the Heart of the Cosmic Body.

The *Eagle* and the *Swan* constitute together the Divine Image, male and female, which according to Genesis i. 27 was "very good."

The man "made of dust," described in the second Chapter, v. 7, and the "Helpmeet" given unto him constitute the Lower Ego which has to be reconstructed in the image of its Divine Prototype.

That which is below must be made in the similitude of "*that which is above.*"

This lower Duality, mystically styled the *Knight and the Handmaiden* are symbolic of the legs and feet of the Cosmic Body described in Daniel ii. 32.

The "Feet" correspond to the twelfth sign of the Zodiac—"*Pisces.*"

The "feet" have strayed far away from the path of Salvation.

The "Knight" and the "Handmaiden" have ceased to obey the "King" and the "Queen."

There is verily a great gulf fixed between the Higher and the Lower Ego.

We read in Daniel that the Head of the Great Image was of fine gold, his breast and his arms of silver, and his feet part of iron and part of clay (that is, of base metal and of mud).

Mud is produced by the union on the physical plane of the "Dust" and the "Dew-drop" (Dan. xi. 43).

The elimination of the mud and the transformation of base metals into silver and gold—that is the "GREAT WORK" which the Ancient Alchemists were striving to perfrom.

The Magnum Opus can only be accomplished through the patient toil of the Mystic *Swan.*

Since countless ages she plunges down, again and again into the troubled sea of time, overshadowed and guided by her Invisible Consort the *Eagle.* However muddy the billows may be, they ever fail to soil her white wings. She ever remains the Immaculate Virgine of the World—Mary, the Star of the Sea.

The Legends relate that the silent Swan sings once only, at the approach of death. When redeemed Psyche leaves Earth and ascends Heavenwards, carried on the wings of the great Eagle (Rev. xii. 14) she too sings triumphantly the "Song of Songs."

"The Ugly Duckling" of the fairy tale has then realised that *she too is a Cygnet.* . . . The Handmaiden knows herself to be a daughter of the Queen of Heaven.

When the Bride chosen for the King's Son hath made herself ready for the Mystic Wedding, then the time of birth

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and re-birth is finally ended. The Soul "that overcometh shall go out no more" (Rev. ii. 17). *The mortal has conquered immortality.*

* * * *

In the symbolic Lohengrin drama, the "Knight" arrives and departs in a vessel drawn by a white SWAN. The disappearance of the Swan precedes *the arrival of the True Heir to the Kingdom.*

Who is this Missing Prince? It is the Messiah, the Divine Bridegroom expected by an agonized world.

* * * *

May the Wise Virgins keep their lamps trimmed, replenished and burning at this hour when Earth is placed in the melting-pot!

May all those who yearn for the speedy arrival of the Prince of Peace, erect in their homes (however modest they may be) a tiny Sanctuary where Divine forces can concentrate; may they spend there blessed hours in prayer and contemplation!

A tiny table covered by a clean white cloth is all that is needed; may they *place on this simple altar a glass bowl, half filled with water and in its centre a CRYSTAL SWAN, with its head turned to the North.*

* * * *

We are told in Exodus xii. that when the Lord God came to execute judgment, He ordered the chosen ones to collect in a basin the blood of the Paschal Lamb and to sprinkle it on the lintel and the two side-posts. . . . And at the sight of the blood the Destroyer was compelled to pass their gates, and could not enter.

That was the first dispensation.

Before leaving Earth, Jesus, the true Paschal Lamb, poured water into a basin and washed the Disciples' feet (john xiii. 10)

That was the second dispensation.

Blood is the Symbol of Our Lord.

Water is the Symbol of Our Lady.

We are saved through blood and cleansed through water. Both the sacred elements came forth from the pierced side of the Saviour (john xix. 34)

In these days guilty humanity is in its turn crucified. The torrents of blood and tears which are now being shed announce approaching dissolution.

Yet, there are sound cells left in the diseased body, and if they unite they will contribute to a glorious resurrection of the Adamic Race.

The days of the third dispensation are at hand.

May those who desire to "*be clean every whit*" (John xiii. 10) prepare the basin and the water, so that the "FEET"—*the nethermost part of their being—may be cleansed, and the dust of earth removed.*

May they prepare "*crystal bowl*" *or mystic* "*CUP*" to contain the precious "water" which—according to the promise of Our Lord (John iv. 14)—will "spring up into everlasting life."

The "cup" stands for the Lower Self—our conscious personality. It is our duty to keep it *pure* so that it may be fit to become a vehicle for the Higher Self.

The setting up of an altar in our Home is an act of dedication of our whole life to the service of Deity.

If the "Cup" is consecrated to God, the SWAN will not merely guide our frail vessel across the stormy sea of time; she will descend on snowy wings and inhabit the very centre of our Being. The guidance will come from *within* and not only from *without*. The Divine Spirit will be immanent and not merely transcendent.

* * * *

There is a special reason why the head of the Swan should be pointing towards the North.

This reason was known to the Initiates who in past ages erected the Great Pyramid as an abode for the "Wisdom of Egypt" (Acts vii. 22) The direction of the shaft pointing due *North* proves this conclusively.

Our Earth is wrongly polarized: the deviation of its axis causes the star "Alpha" in the Constellation of the *Dragon* to be our Polar Star.

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This ought not to be! The equilibrium will be restored during the Millennium-

• • • •

The Mystic Ballad in Goethe's "Faust" relates how the KING OF THE NORTH flung, in deep sorrow, his "Cup" into the Ocean.

There will surely be "joy in the presence of the Angels when the "King" recovers at last his lost "CUP."

No vessel could hope to reach a safe port unless it were provided with a compass. The magnetic needle ever faithfully points straight *north*.

The only metal that obeys magnetic attraction is *iron*. Iron corresponds to the "FEET" (the physical plane)—that is, the "far country" (Luke xv. 13) to which have strayed. The magnetic force which guides us home is—DIVINE LOVE.

SWAMI DAYANANDA.

(By Principal Major T. T. Odonell of Agra College Agra).

Lives of great men all remind us
We should make our lives sublime,
And departing leave behind us
Foot prints on the sands of time.

Swami Dayanand was undoubtedly a great man, and just as undoubtedly did he leave behind him a distinct impress in the moulding of the lives of future generations. Naturally his doctrines and his ideas have been interpreted or rather misinterpreted in various ways. We have only to look at his *life* however, and understand the real facts of the *case*, when we are forced to come to the conclusion that he *possessed* in a rare degree three universal and deservedly—*applauded* virtues, namely, sympathy, sincerity and self-sacrifice.

India to-day is in a period of transition. All transitional periods are critical and *consequently* never was there more occasion for the cultivation of that virtue of sympathy which Swami Dayanand so effectively preached both in theory and in practice. And what is Sympathy as preached by Swami Dayanand? It is a fellow-feeling which incites us to do good to all other human beings, no matter to what caste, creed, race or nation they belong. In every fold there are black sheep and white sheep. Should all the innocent be punished on account of a few guilty, and should the few guilty be summarily dealt with without having a chance to defend themselves? Perhaps we are a long way yet from the universal brotherhood of man, but it is an ideal inculcated by Swami Dayanand, and an ideal certainly which ought to make a *clarion* appeal to all those who wish to follow in the footsteps of their revered preceptor.

It is a *trite* and obvious saying that no edifice can last unless it is built upon a secure and lasting foundation.

Also human actions, if they are to be beneficial and lasting, require to be founded on the purest, or in other words the sincerest motives. In the ordinary theatrical representation we are all anxious to see knavery and TRICKERY, deceit and TREACHERY MEETING with this due and well deserved punishment. How much more ought this to be the case in real life? A man who is sincere may occasionally make a mistake and take a wrong turning, but eventually he will always and surely succeed in finding his way back to the high road.

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Perhaps the greatest of all the virtues preached by Swami Dayanand is the virtue of self-sacrifice. Even from a material point of view all capital is the result of self-sacrifice and this is doubly true when we come to consider the best way of being really good and great. Self-sacrifice means discipline and discipline leads to efficiency and organisation.

Self-sacrifice means obedience, obedience to a proper and *legitimately-constituted* authority, and this greatest *bulwarks* character. Moreov who has never learn in addition means th interests for the universal good. A even in this life b for the greatest of is the giving of pleas

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CHRIST AND THE NATIONAL HERITAGE OF

(By Professor R. C. Dass.)

It is not infrequently that both among Christians and Non-Christians the relation between Christianity and the other great religions of the world is seriously misunderstood. And this in the face of quite clear pronouncement on the subject both by the Founder and the greatest *Apostle* of Christianity St. Paul. In the 5th chapter of the Gospel according to St. Matthew Christ says "Think not that I come to destroy the law or the prophet. I came not to destroy but to fulfil etc., etc. St. Paul in Hebrews 1 & 2, declares "God, having of old time spoken unto the fathers in the prophets by diverse portions and in diverse manners, *hath* at the end of these days spoken unto us in his son."

In spite of this definite attitude of Christianity to the older and contemporary faiths people often think and write and act as if Christ came altogether to subvert and *supplant* the old religions. It is significant to note that the ordinary notion of a religion—its purpose and nature—was not in the mind of Jesus or of his immediate disciples. Christianity as it was presented to man by its founder was the kingdom of God already existing in Heaven and to be extended on the single and imperfect world. Christianity was life and spirit, a certain born of the forgive ing contact with the is no new *religion*. mas, no creeds. In of being expressed religion which is ob prehensive and synth this position we sh of some of the made for hims the assurances he the way, the truth cometh to the Fathe implied in "the T or divisive. It is thetic. "Ye shall truth shall make y truth or 'that' truth that saves and free

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the Hindu ideals of womanhood (except a few which are condemned even by Hindu brethern themselves) the Hindu ideals of education—all these and a hundred other ideals which are indigenous and ancient and therefore have acquired a sanctity about them—the ideals which touch almost every department of life—all these, I humbly venture to claim and predict, will find and are already beginning to find, a worthy place in the life and thought of Indian Christianity. In expressing this opinion I am conscious of the testimony of other influentials Christian friends and therefore I make no apology for it. Exactly on what lines this harmony of Christianity and Hinduism will be effected cannot be profitably discussed in this short paper. If in future a suitable opportunity presents itself it might be attempted. It will be a tremendous task but it must be done for the sake of the truth and the motherland, Hinduism—that most complex and self-contradictory of all human systems—with its superb glory and stygion darkness, its magnificent insight and dull stupidity, its grand catholicity and its most inhuman intolerance and hate—is it possible to reconcile it with the religion of love, of forgiveness, of peace which was preached by Jesus of Nazaratte? I verily believe it is. The Indian church will not shirk the responsibility. The Hindu Christian is sure to make his old Testament out of the national heritage of his dearly *beloved* motherland. When this is done, I believe much of the misunderstanding and enmity at present in evidence between Christians and non-Christians in our country will be removed. A large part of the blame for lack of cordial relations between Christianity and the nature faiths of India lies at the door of the Christians. For my own part I sincerely admit and regret this and am ready to do anything to remove the *estrangement* for the sake of the brotherhood of man, the *peace of the world and the future of India.*

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THE MOST ACCEPTABLE PART OF THE NON-CO-OPERATION

(By Dewan Niranjan Das Bar-at-Law, Lahore.)

The one part of the non-co-operation movement that will be acceptable to all—both the government and the people alike—is arbitration courts. No one can deny the advantages of settling disputes through arbitration The cry for that is nothing new. It is rather a call to go back to the old useful institution, to the benign effects of which mankind owes not a little. In primitive state of society every man was his own arbiter. What was true of the nations—at least before the idea of the league of nations—was true of the individuals—the determining factor in each case being the sheer brute force of one or other of the parties. This resulted in bloodshed and strife. The Society realized that a person could not be a Judge of his own acts. To arrive at the right conclusion the intervention of a third person was necessary.

The Springing up of the arbitration Courts.

Thus grew up the useful institution of arbitration. The System corresponded to some extent the present day trial by Jury. The arbitrators had direct knowledge of the persons they were dealing with and in many cases of the truth or falsity of their cause. They had local influence and personal knowledge of the character of witnesses tendered. These considerably helped them in keeping a check ever them. The evidence that formed the basis of the decisions of these arbitrators was consequently much less adulterated. The Judges cannot be expected to know the minute details of the different modes of living of the people. But the different customs and usages that exist in various localities could be best understood by arbitrators belonging to these parts. Then again legislation might be behind or ahead of the progress of a particular community. Therefore the arbitrators could take note of what Judges are by law bound to ignore. It was thus that Justice was administered in a manner and that very ab

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The Spirit of Evil.

It is not often that witnesses are present at the place of a disputed transaction or scene of an offence. This is particularly so in cases of grave offences. But witnesses are brought to Sircar in support of a case false or true. A man may excuse his opponent but will not forgive one who comes in the court and deliberately tells a lie against him. A Spirit of revenge is thus festered and the assistance of the place that gives birth to it is sought to appease it. The foundations of many crimes real or imaginary are laid. The result is either hundreds of frivolous complaints that flood the Courts daily or many heinous crimes that go on multiplying. Thus it is that the spirit of evil works and consciously or unconsciously men are being dragged under the heavy court mill to be crushed and demoralised.

Justice delayed.

It is always an aggressor that is interested in delaying justice to an extent that it may amount to defeating it. The present administration provides ample loop-holes to the one so interested. The police, the process serving department and the amla are so very low paid in these times of famine and scarcity that they yield to any little temptation that may come in their way to take them out of the path of their duty. Presiding officers of the Court are incapable of exercising any control over their subordinates because they know and feel the amla could not be expected to work on less wages than those of ordinary labourers and yet show that intelligence and smartness that is required of them. Corruption is therefore with them more a rule than an exception. If there be one or two weeds, one might attempt to uproot them but when the garden is full of vegetation, no vigilance can be of any avail. The story is told of a Patwari who was turned out by his Sahib for dishonesty. He came to him and said "Hazoor, I only want to

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know whom you wish to appoint in my place—a patwari or some one else." "Patvari of course, replied the Sahib. 'Then' says the patwari "you might as well keep me,

Those who have had something to do with courts will tell you how the game is played there. If you want to escape justice for a week or ten days you need not apply to the Judge, or engage a Vakil. You have only to tip the process-server with an eight anna piece and you will be reported to have gone to the other corner of world. It is'nt that the Judge does not know it but he is helpless. He will at the most issue a warrant against you but you can still afford to laugh in your sleeves at a safe distance and it will perhaps cost you only a rupee.

The Arbitration Court.

The arbitration court will brook no such delays. The court is there, the land or subject of the dispute is at hand. The parties are there and so also their witnesses —and you get your justice in a sweet simple manner without licking the feet of the orderlies, readers, ahlmads, moharrars, record-keepers, process-servers and all the paraphernalia of a regularly constituted court.

The only disadvantages of arbitration are :—

(1) Want of the knowledge of law and absence of judicial experience and training.

(2) The difficulty of enforcing the awards. These however are not insurmountable. The retired Judges and lawyers could be persuaded to preside over the arbitration Courts of their localities and thus bring into their deliberations that judicial mind and knowledge of law that is necessary to decide intricate cases involving important questions of law. As to the enforcement of their decisions, much is certainly to be left to the good sense of the community. In criminal cases their activities will chiefly have to be confind to compoundable and non-cognizable cases. There will be no way of enforcing however any order if the party against whom the verdict goes happens to question it. But not so in Civil cases. There the assistance of the Civil Court could be invoked as the last resort to enforce the award. Clause 20 of II Schedule of the Code of Civil Procedure provides :— "Where any matter has been referred to arbitration without the intervention of a Court and an award has been made thereon, any person interested in the award may apply to any Court having jurisdiction over the subject matter of the award that the award be filed in Court."

A formal judgment and decree will follow. Such a decree like any other, will be enforced by the Court and there will of course be no appeal if the decree is in accordance with the award. This will no doubt be going against the principle of non-co-operation. But I am not concerned here with the merits or demerits of that movement except in so far as it covers that part of its programme called the arbitration Courts. I have tried to show that whether co-operation or non-co-operation arbitration is the best method of settling disputes. The fact is recognized by the Government when it provides for it in the Code and is extending the village Panchayats and it is equally recognized by judicial officers for there is nothing so much that pleases a Judge as to hear the parties say that they desired to refer their disputes to arbitration.

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WHAT THE ARYA SAMAJ HAS DONE FOR INDIA.

(By the Revd. Mr. Stokes.)

When in 1863 or thereabout Swami Virajanand of Mathura sent his chela into the world with an injunction "to spread enlightenment among mankind", one doubts if even he could have had any conception of the part which Swami Dayanand Sarasvati was fated to play in the history of Mother Bharat. Indeed who among those who less than sixty years ago visited him in his little booth on the banks of the Ganges would have contemplated the possibility that with in the span of a life time the whole of North India would be dotted with benevolent works and educational institutions founded in his name and as a result of his efforts and devotion? In those days, when Puranic Brahmanism and the Smrti ruled supreme in influencing the conduct of every-day life, and when the teachings of the Vedant called the religiously minded powerfully to self-realization through contemplation rather than to a life of service and unselfish activity, who could have forecasted that the day would come when even Brahmans, fired with zeal by the example of the founder of the Arya Samaj, would be seen carrying upon their backs the plague infected corpses of low caste Hindus and of Mohammedans and performing for them those last ministrations which panic stricken relatives had neglected? If those of us who have witnessed these things could tell them of what we have seen, how deep would be their wonder!

To those of us who have "eyes to see" and spirits emancipated from petty sectarian prejudice, the labours of the Samaj in college and gurukula, in orphanage and widows' home, plague camp and famine stricken area, must be a ground of heartfelt joy. Irrespective of race or creed should not the hearts of 'men of goodwill' be aroused to enthusiasm by the spectacle of unselfish labour for the go of mankind, for self-sacrificing patriotis for self-denial, wherever such are found Especially in a land where priestly do ination has held age-long sway and whe the traditional outlook was in such st king contrast to the activities of the Sam we should be indeed lacking both in t sense of justice and in power of imagin tion if we found ourselves unable to yie them the respect and admiration whic is their due.

Let us admit frankly that we do no consider their methods free from all defec —that there has been an unnecessar amount of rancour and prejudice upo their part when dealing with those wh do not agree with them. Let us say a once that we do not feel that they hav abstained as much as they should fro injuring the susceptibilities of other bodie with whom they differed, and that mem bers of the Samaj have not always escape from that spirit of prejudice which make men unjust in their interpretation of th beliefs of others. We feel that this is th case, and yet what body is not open t such charges? Surely the Hindu Religio has not received fair treatment at th hands of the missionaries of Christianity a very cursory glance at their propagandis literature must convince us of this. It is equally true that the average Christian o Mohammadan is as blind to what is gran and noble in Hinduism, and as ignoran of it, as they claim the Aryas to be wit regard to their respective faiths. Suc faults are not the faults of any one relig ious body and we must all confess to bein guilty of them, and recognize that in givin place to such feelings in our midst w not only are false to precepts of ou saints and rishies, but false to the humanit of which we are all a part. We mu

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all determine to pay less attention to names, and more to the Truth without regard to where we find it, if we desire to see our common manhood rise to the level of its potentiality.

What has the Arya Samaj done for India? So many answers could be given to this question that an article of this scope could not contain them. Let us however try to give a few, grouping them roughly under the heads of Religion, Social Improvement, and political Advancement:—

Religion.—Fully recognizing the wonderful basal truths in the Vedant Philosophy of life, and being convinced that there can be no true interpretation of existence which does not take into account certain vital aspects developed by that very noble school of thought, we may still feel that its development along certain lines has not been consonant with the best interests of the race. The greatest defect in its present development (yet one which I do not believe is *essential* to true Vedant) is its practical denial of the *reality* of the purusa (using this term in the sense of the Sankhya-Yoga). In other words the acting, individual personality of the Jiva is only admitted as a manifestation of Maya by the system which has had the greatest influence upon the development of Indian ideals during the last fifteen hundred years at least. As long as the life of active service is considered a life entangled in illusion, as long as the reality of individual existence is disputed, as long as joy and pain, birth and death, ignorance and learning, poverty and comfort, are held to not really exist, it is obvious that the best and noblest minds will not stoop to pay them attention. As a disciple of *Reality* as regards what we ordinarily call "Life" in its manifold manifestations, I am convinced that in laying stress upon the essential reality of the Purusa and in asserting the reality of *personality* and of the obligations of the individual to society, the Arya Samaj has rendered India a vital service. It is only after we have ceased to look upon life as a dream, it is only when we have become convinced of its reality and of the reality of those among whom we appear to live, and the reality of their pains and joys, advantage, and disadvantage that we can gird our loin to serve them. To this task the Samaj has set its shoulder; it is an apostle of Reality to those who thought life but a dream. It is out of its conviction of the reality of the manifold manifestations of life about us, that its conception the obligation to social service has come. If it can cause the people of India to accept this belief, it will have indeed have rendered them a mighty service. It should encourage us when we see how deeply the Arya Samaj has influenced the standpoint of those who have come under its influence, especially in Northern India.

Social work.—The social work of the Samaj is too well known to need more than a word. In the North its schools are to be found everywhere and one of the best colleges in the Punjab it entirely its creation. The Gurukula as Kangri, and others like it stand as beacons in an age of materialistic superficiality to remind us of the beauty of simplicity. In plague and famine their workers are well to the fore. Most important of all their activities we might hold to be their efforts for female education and for the amelioration of the lot of the widow, and the removal of her disabilities. One might add that the pressure exerted by the Samaj toward the simplification of rites and reduction of expenses attending them is also highly important.

Political Advancement.—No nation can advance politically until it attain a certain degree of self-consciousness. The Vedant influence did not of course tend to encourage this. One could hardly be expected to grow enthusiastic for an illusion. The member of the Arya Samaj, believing all their hearts in the reality of an Indian people, have developed in themselves and those about them a pride in the India of the past, and a belief in the great destiny of the India of the future. In this respect their political value is not less than that other important bodies. Moreover their educational work has its important

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political bearing as political advancement without education is unthinkable.

Let therefore those who in certian ways cannot see eye to eye with the Arya Samaj, open their eyes to the valuable work it is accomplishing, and instead of obstructing do all that they can to increase the value of its ministrations to the land we all love.

TO INVERNESS.

(By Mr. Manmohanrai A. Desai.)

At 2·7 p m we started. I am sure, unless He gifts me so I shall not be able to do justice to the country we saw upto Inverness. I should think lovers of Nature should not miss this journey at all. After traversing through a pretty picture of a country, we were soon on the Forth Bridge. Our train slowed down Fortunately the day was bright and a brilliant sun flooded the earth The purple glory of the waters, the azure mountains, the shimmering horizons all rendered the more vivid by a number of destroyers were a sight indelibly painted on the canvass of memory. Below in the depths lay queit Queensferry The rays of the sun sported merrily with the ripples of the waters that broke in eddies of smile as they were passionately wooed and kissed and embraced by the sun-beams. Even the grass in the fields danced with joy. The view from the bridge was a vision of azure and purple, green and deep blue as it glistened in the sun-shine. I do not linger to paint it for the simple reason that I simply can't do it. The wonderful engineering skill to construct so beautiful a bridge and the sight of the destroyers on the water evoked a number of reflections in my mind. The subjugation of Nature's forces by the human mind is in itself a gigantic and wonderful performance and when we see such masterly specimen of the human brain we cannot but admire and applaud science. And, no doubt, science has contributed a great deal to the happiness of the human being It is science which has made communication between different parts of the globe so rapid and easy. It is science that has drawn all the quarters of the globe quite close to one another. And we must give science its due. But to what end! that was the question I found me asking myself Science to destroy human beings, to fight like brutes and wild beasts! And yet that is what science was used for during the last great war. Its atrocities, its ravages, its death-toll were things for the first time heard of during the 20th century since the world came to exist God said, in the Bible, knowledge is sin. Certainly it is when so used. The most savage and ferocious nations at whom modern civilisation scoffs as brutes were far more humane and sparing in warfare than our shallow civilisation of which we boast so much. Science is a curse of God for the sins of mankind when utilised to destroy, and it can't help being so utilised in the present material trend of thought where creature-comforts, power and self-glorification alone are the considerations that more the pawns in the game of life In this respect, India the most civilised country of the world, even in its present decadent state has much to teach Europe. It is a pity, I felt India was being too much imbued of late with the superficial ideal- of the West. But now we were travelling by Loch Liven and my heart was full

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of loving thoughts. I thanked Him over and over again to spare me the capacity to love. A heart that cannot love had better be dead than lead the life of a fossil. Till we arrived at Path, we passed through several tunnels and saw many a smiling valley lulled to peace in the bosom of verdant hills brimming with brilliant sunshine like burnished gold. The approach to Pitlochry was glorious with a fine view of Loch Pay surrounded by the blue mountains in exquisite reflections under the rays of the sun. On one side the Atholl castle raised its head from the foliage of the trees with a winning smile that captured. From Pitlochry to Killiegranchie and Blair Atholl was a stretch of a country like a vision of fairy land not easy to catch in words or in the spirit. However I may try, I shall not be able to paint the rugged scenery of Blair Atholl with its rugged mountains through whose passes we journeyed now over-looking deep ravines full of swiftly whirling waters, now surveying careless brooklets in their merry songs, now grouping one way through close woods or again by picturesque bridges over stormy currents Here was Nature rough and rugged, but with a beauty of soul concealed under its rugged exterior that made it grand and noble. Indeed this part of the country was the place to inspire a poet to a fine epic of romance, love and heroism Here ran also along side us a fine river in dashing currents along shiny, pebble beach, now hiding into mountains, now ambushing into trees, and now bursting out into a splendid vision of beauty with its exquisite virtue of mountains rising over mountains, crags over crags in dreamy haze, blue-coated What makes the Scotch landscape glorious are the splendid colours that paint it in gold and azure, purple and crimson. I was much struck with the fine blue colour that adorned the mountains. With all our ingenuity so limited are our powers and so narrow our Imagination that we cannot equal even in a small touch of colour the marvel of His pen. Till we arrived at Struan, Nature looked like a bride adorned in gold dress, and blushing with happiness and smiles But from Struan, the features of the landscape changed altogether till we arrived in Inverness. We were now travelling through grim highland downs purple with heather for miles together. The bare, rocky hills and downs austere and dour were yet charming because of the colour the heather traced on them and the blue in which they were clothed by the glory of summer days. The purple heather robed the bare hills in a fine pinkish cloak After the bulb fields of Holland the scottish heather is a most wonderful art of the creator's pen. We passed Kinguissee with its fine meadows set off to advantage by the highland goats and sheep and the highland kine browsing on the pastures The evening sun-set taught many a golden lesson of peace and joy to my heart and I felt tranquil and serene till we arrived at Inverness next station from Culloden Moss The dreary barren stretch of soil between Culloden Moss and Inverness disturbed me with the song of the Lass of Inverness.

> Their winding-sheet the bluidy clay,
> Their graves are growing green to see :
> And by them lie the dearest lad
> That ever blest a woman's ee !

It was a pretty landscape all the way to Inverness from Edinburgh and no wonder, with pride Robert Burns song

> "From scenes like this old Scotia's grandeur springs,
> That makes her loved at home, revered' abroad.'

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"FROM MY DIARY A VISIT TO VESUIUS (ITALY)".

(By Ramchandra Shambao Patil Esquir, B. A., LL. B., F. R. S. S, Etc,, London).

We changed the electric train at Puliague for Cook's funiculaire. We commenced ascending the mountain gradually leaving behind us houses, men, villages and cities that dwindled in size as we went higher and higher till they looked like mere specks and dots spread and scattered broad-east—the house-tops and spires shimmering bright like radiant jewels, under the soft kisses of the sun—all this encircled by the crystal, shimmering waters of the sea with its tiny tittle islands and boats floating in a dremy haze forming an enchanting panorama that captivated the eye which followed it on and on till it was shreded and merged in the distant far. As we rose higher and higher, leaving the dismal world behind, inhaling the exhilarating, rarefied, pure mountain air that is so different from the murky, dismal, stuffy air polluted by human breath, we felt a sensation that was hard to describe and yet which was very pleasant to feel, and we experienced a change in our spirits that was joyous and cheerful and at the same time much different from any we had ever experienced before. We were leaving the sea of life and agony, forgetting passion, pain and guilt behind for a time and were traversing our upward way under the soft sunshine—the whispering winds raining balm into our uplifted souls pervaded with emotional musical whisperings under the inspiration of the mountain clime so divine and calm. All around us was spread black molten lava from the various eruptions, in fantastic shapes. After a steep ascent of nearly 25° another dynamo-car of extra power was attached to our electric car. At Pransi to Vietato the soft and sweet strains of melody rose into air with an exquisite appeal as the blind man played his banjo for his living. And that melody was the melody of Heaven itself, so sweet it mingled with the air.

The topmost height of Vesuvius is about 1200 meters and the circumference is about three kilometers. The panorama of the silvery waters of the sea with a thousand crystal courses furrowing zig-zag its placid bosom, engirt in the distant far with the fading, receding line of horizon rising cloud above cloud in the thousand coloured mosaic canopy of the rich Italian sky, had by its dreamy perspective become a charming and fascinating picture on the canvas of Nature. We changed into a cable-car for the top of Vesuvius. The entire funiculaire from Puliaque is owned by Cook's and there was too much checking of tickets. Beneath us was a splendid view of Naples and its environs with their lofty houses, palaces, churches and museums merged in the mist which was gathering in the background of the smoky clouds tinged with gold and silver as they glistened under the bright sun, unaffected by the mist trying to grasp and embrace the old historical Queen of cities by the side of the sea.

We got out of the car and bought two tickets for ten lire—a sort of tax for prying into the smouldering bosom of Vesuvius. We saw the crater forming a circular ditch about three hundred feet deep, six hundred feet wide whose inner wall was about three fourths of a mile in circumference. Standing on the embankment of the circular quarry, I was rapt in watching the columns of vapour silently, fantastically trickling through and out of the sides of the central cone and the circular walls, when my reverie was rudely and ruthlessly annihilated by that fussy, bumptious person, the guide, to whom we were now well-accustomed as he imparted the following information. In 1906, said our guide, the lava trickled through the foot of the mountain and formed big huge strata all along its sides. The mouth of the crater is, we were told, 200 meters. The

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lava in its bosom was formed eighteen months ago. Since the last two months, the active opening is burning with a tremendous force and sometimes on clear nights, even from Naples, big flames could be seem issuing from it The 1900 eruption as it spurted out big stones and rocks also destroyed part of Cook's funiculaire.

But behold that seething cone with its beautiful and brilliant coating of sulphur! This was the opening of the active volcano from which huge columns of smoke were ejaculated with mighty force, mingled with soot, boiling sand and stone that were hurled out with wrath by fusey Nature, with tremendous puffing, hissing and sighing to ease its heart full of gas—the jealousy, malice and wrath—bitterly smouldering, dashing and struggling to find an outlet for its restrained energy. We could hear from a distance of fifty yards where we stood, the struggling, heaving, bellowing and screaming of the powerful wrath of Nature Mother Earth has many ill fated children in her embryo, that whirl, roll, dash and threaten with rupture the very house they inhabit, before they see the light of the day. Even as the fumes of Vesuvius, they have to undergo a deal of toil and trouble before they are relieved of the prison of the womb. Wrath, wherever it is embosomed, in the animate or in inanimate, shakes, rages, damages and threatens with destruction the very being of its subject by its fitful and incessant smouldering Like the big boiler of an engine, the crater was incessantly heaving and hissing, throwing out with tremendous force big stones from its bosom

Vesuvius! you are indeed a big prodigy of mighty Nature, who in all its revelations still remains a mystery that stands past all the chances of solution Every day things of daily occurrence—the rising and setting of the sun and the moon, the phenomena of rain, heat and cold, the bubbles that are formed on water, nay, the very constitution of water itself—are mysteries no less important than ye, Vesuvius. But it is not thy mystery that is appealing in you—for most things in Nature are enshrined in mystery—but your rarity, unfamiliarity and novelty that are wonderfully striking, go home to our hearts. Vesuvius, mysterious child of Nature, fie upon thee! How many brilliant things in Nature have not had the misfortune of falling a prey to you! How many mighty cities like Pompeii might not have been buried under the smoky ashes of your wrathful fire! Mysterious child of Nature, is not your wrath yet quenched? Is not the smouldering fire that is erupting now and then, yet appeased? Fie on your carnivorous lust for human blood and all that is beautiful in Nature! Oh mighty demon, hide your blackened face for good and be an extinct name in memory.

We saw columns of flames issue from the mouth of the crater. Many persons were going nearer it; but we refrained from approaching this devilish, ill-reputed prodigy that has swallowed myriads of lives and cities and that would have had probably no mercy on us too. No, discretion, here, we decided, was the better part of valour. Safety in Italy can't be guaranteed as you don't know what time you would be smothered in your flowery bed in one of the Italian palatial hotels by one of the volcainc erruptions before you have any time to think or imagine of the approaching danger. They say you may have an erruption in two minutes without any previous warning on the part of the volcanoes. Oh the volcanoes are cruel! They have no chivalry in them They should introduce the Golden Rule-- if not of seven day's notice that is so patent in English boarding-houses—at least of twenty four hour's notice I am sure, this advice of mine will fall on deaf ears We must, however hurry up or else perhaps the volcano might chastise us for our pungent criticism I don't care so much for myself but the Insurance Companies will find it hard to satisfy all the claims that will be made on them. I should n't be taken aback if the Insurance Companies would not undertake any sort of insurance in Italian cities at least in those which are within easy reach of the volcansoes that feel no difficulty in emptying their volleys of ashes and lava on an area if not of a century at least of a few decades of miles Well, I am not going to linger any longer here and I say good bye to thee,

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relenttless Vesuvius. Our official guide, and there were many, came to my succour and singled out persons of his own party and shepherded us to Cook's funiculaire with our hearts dwindled into tiny pin-heads before tantalising Vesuvius from where we were too willing to take to our heels and run away.

BARDA FAROSHI.

WHITE SLAVE TRADE OR TRAFFIC IN WOMEN.

Its Causes, Injuries and Remedies.

(By Mr. Jiwan Lal.)

The practice of Barda Faroshi is an old one. Its genesis and causes may be easily traced. So far back as the year 1825, Major Symth, in his Lahore Durbar, tells us a typical instance of this immoral and unholy trade. "This is the celebrated Mangla, the slave girl as she is called," the Major says, "although a full grown woman on the wrong side of thirty. This distinguished personage, the confidante and counsellor of royalty, is the daughter of one Peero, a poor Hindu, of the Jeur or water-carrier caste, who, with his wife and family supported a miserable existence in a lonely cabin, five or six miles from Kangra, by cutting firewood and carrying it to the town for sale. This, at all events, was the ostensible means by which Peero and his family earned their livelihood: but they had a more plentiful though secret resource in the business of procuring and dealing in slaves. By a variety of means, some of them strongly tinged with cruelty, they collected female children for the Barda Faroshes, as the wholesale dealers in human beings are there called, who resorted to the neighbourhood to procure their supply of slaves. Among these slave merchants Peero and his wife were celebrated for their skill and success in luring away young girls from their homes, and in inducing the half-starved people of the district to dispose of their offspring as a means of relieving their own necessities. The children thus collected were afterwards carried away by the wholesale dealers who sold them to the highest bidder among the kangers or pimps about Lahore, Amritsar, Dewannaggur, etc. Notwithstanding this apparently profitable source of revenue Peero and his family were remarkale among the neighbours for their abject poverty, which the simple people around looked upon as heaven's punishment on them for the cruel practices by which they carried on their trade. That this poverty was real and not assumed as a mask to deceive their neighbours is testified by the fact that about the close of the year 1825, they found themselves under the necessity of selling their own only daughter, then about ten years of age. The girl was sold to an tinerant Doom for about 25 rupees. Their purchaser took her to Kangra, where he was compelled to dispose her to a Kanger of the place, in satisfaction of a trifling debt of some twenty rupees. In the house of

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her new master the girl was initiated into all the evil arts and practices of a courtezan's life However about the year 1830, she being about fourteen years old, she contrived to insinuate herself so far into the favour of one Jessa, Moonshe of Kangra, that he was induced to purchase her from the Kangers per forty rupees."

The early history of certain Indian states shows that some of their upstart and unscruplous myrmidons used to seize the children of those unfortunate rayots who could not or did not pay up their contribution to the revenue at the moment it was due, or was demanded, or the fines which were arbitrarily laid upon them. In satisfaction of their cruel avarice these children were actually sent about the country like sheep or kine to places in the Punjab where they were sure to find a ready sale by their ruthless captors or dealers in slave trade In those days, certain conquerors of the Indian States suppressed and revenged insurrection in their newly acquired dominions to such an extent that the poor people had to run to their hill fastnesses. On return to their homes the rayots had to encounter a more formidable enemy than their conqueroring masters. Their lands were uncultivated and unsown during the time the land was occupied by the invaders. Horrible famine raged throughout. This again made them to fly from their homes. Thousands of them sought the means of their subsistence in the nearest low land districts, where many of them perished of hunger, even selling their children for a rupee or two each to purchase food to preserve their lives and the lives of their offspring.

In Sanskrit we have a line :—

बिभुक्षितः किं न करोति पापम्।

There is no sin or crime that is unknown to poverty. Supporting the above Doctor Johnson says :—"Poverty is a great enemy of human happiness. It certainly destroys liberty and it makes some virtues impracticable and others extremely difficult. Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral that it is by all *virtuous* means to be avoided".

It may be defined as an insufficiency of necessaries or an insufficient supply of those things which are requisite for an individual to maintain himself and those dependent upon him in health and vigour. Some call it a curse which casts a blight upon everything it touches. Others hold that a light purse is no shame in anything but honesty, which is a disgrace to the present century, for an honest man is always poor and poverty is the worst crime. Poverty is not merely a misfortune under our present system, but may rightly be called a sentence of death.

In England, America and Germany poverty is a question of distribution of wealth. In India of our days, when our average income is only Rs. 30/ per head, per annum, it is a question of production. If poverty has its curses, it has at the same time its blessings as well. Most of the poor men have often risen to power and have founded great dynasties. At its bleesed stage history tells us that the knights of old had no treasures. Whatever was our past, we are at present very poor and our people as a whole want a large increase in wealth to get rid of the wolf of hunger from our doors to satisfy our urgent wants such as better clothes, better houses, better education and better social and moral environments, ect.

The present Trado-cracy has various modes of production and many sorts of trades. But surely "Barda Faroshi", as one of them is the most obnoxious shameful and reprehensible for Doctor Johnson says, that we should avoid poverty by all *virtuous* means and not otherwise.

In the clutches of abject and sordid poverty parents on the one side, have been obliged to sell their children irrespective of age and sex. Avarice, greed, money canker and pecuniomania on the other, have induced certain set of persons to carry on the nefarious profession of purchasing such helpless and unfortunate offspring and selling them again to others for immoral purposes to amass filthy lucre—the earning

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of vice and shame, prohibited by all religions in the world. Both set, of persons require a vigorous agitation to extirpate their most degrading and dreadful way of earning money.

For the purpose of discussion, I would like to classify my subject into two sharply marked classes :—

(1) Barda Faroshi by parents and other relatives who sell their children and relations to the highest bidder in consideration of cash and go through the bargain by celebrating the so called marriage between unequal and undesirable matches often resulting in vice and shame.

(2) Barda Faroshi or traffic in women pure and simple for immoral purposes, viz., prostitution in brothels.

With regard to the first I have already issued a small pamphlet to the press and the public and I am receiving suggestions to deal with the matter separately. In the present article I am to place before the public my views about the second.

ITS PREVALANCE ON THE CONTINENT OF EUROPE.

Some of my readers may think "Barda Faroshi" a mere phrase. But to those who have read some books of continental travels it is an actual thing—a deadly and terrible reality. The material in those travels is sufficient to prove that the victims of Barda Faroshi or White Slave Trade were drawn from Eastern and South Eastern Europe to its chief markets in America and Africa, and that a vast conspiracy against youth, innocence and inexperience was carried on and, to some extent, is still being carried on in certain parts in the heart Civilization. Some of the Governments of Europe were awakened to the existence of the cancer of the continent. An international conference, the writers say, was held to take concerted international action against the international plague To maintain the interest of vice and shame, the new and hideous modes of slave trade still exist. The young and poor rustic girls are inveigled by the agents in all forms of disguises by advertising the posts of governesses, nurses, lady's maids and domestic servants. To attract women for the filthy purpose all possibe means are adopted To the unsuspecting victims, it would appear, that their passage money was paid and they felt confident that at the end of their journey they would be able to earn high wages in comfortable houses. The illusion lasted till their landing. To their misfortune and ill luck they found that they had been sold to a slavery worse than death, imprisonment in houses of ill-fame to escape from which, if not impossible, was not an easy hing. Peniless, strangers and without any friend or means of help and succour they had no alternative but to acquiesce in their infernal destiny. The trade being lucrative was carried on safely. One may shudder about the way in which girls were betrayed into a life which was worse than death. To me it seems that the business of securing pretty young girls for export is still flourishing.

Poland and Romania are stated to be the recruiting ground of the victims and Johnsburg and Buenos Ayres, as their chief markets. One is grieved to find how the fallen women are treated in Christendom and this intensifies the evil. A certain Jewess of Poland in explaining away as to why their girls were sold in prostitution averred that it was almost entirely due to their extreme high moral standard in relation to their girls. If a Jewess ever made one slip—it did not matter under what stress of temptation promise of marriage or even under duress of sheer brute violence—she became at once an outcast. No decent man would marry her, no decent woman would allow her to cross the doorsteps. For her there was no alternative to starvation save one. Hence extreme austerity became the pander to debauchery.

In the year 1885, when every one admitted that juvenile prostitution had increased to a terrible extent in London, a Bill for strengthening the laws for the protection of girls and women was introduced. "The Bill", in the words of the late Mr. T. W. Stead, founder of the "Review of Reviews" "was a comprehensive measure. It aim, ed not merely at the corruption of

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minors but also at the White Slave Traffic—the export of English girls to purchasers in the vice markets abroad.

The law as it stood declared that any child of thirteen years of age was legally competent to consent to her own seduction. It also refused to allow little girls under eight to give evidence against the monsters who had outraged them on the ground that the victims were too young to understand the nature of an oath The law against abduction was criminally lax and provided no adequate punishment of those who trafficked in womanhood. What the reformers wanted was to raise the age of consent from 13 to 16 to allow children under eight to give evidence as to their assailants and to stiffen the law against abduction and the traffic in vice".

To cut short this long affair, it will be sufficient for my purpose to state that Mr Stead then wrote his immortal articles under the heading

"*The Maiden Tribute of Modern Babylon*", and showed to uhe British Pubulic how in the lowest haunts of criminal vice British mothers were willing to sell the virginity of their girls for a five pound note to the procurers of vice. It is well known all over the world how the Bill was passed and what high price M. Stead had to pay for it But his moral courage and forlorn hope made his name holy and posterity will ever remember him with great respect and veneration on this account.

Since then those who have been to London and back in India, tell me that the horrible state of Piccadilly at midnight require many a man of Mr. Stead's moral courage and stamina to wipe out and purge off the vice from his country, as the white slave traffic in Europe is an at organised trade as in the days of Haroun-Rashid or the Mehdi It is not a whit better than it was in Morroco and old Turkistan.

HAVOC OF BARDA FAROSHI IN INDIA.

To make a thorough study of the condition of the people of a country one should move in the working classes to determine their physical, mental and moral capacity in themselves. The negligible minority of well-dressed, well-fed and educated classes *do* not form the population. They have been called the froth and foam on the surface of real society. Verily a nation does not live in palaces, or cottages, but it actually lives in hovels and huts. The dwellers in mud houses in far away villages constitute the nation. The lot of poverty stricken houses is very miserable there. In their vile and terrible want of hard cash often Indian mothers suffer the separation of their daughters and sell them to strangers without the least idea of the future life the unfortunate children have to lead. Let me give here two or three concrete stories for the edification of my readers.

The narration of the first in a few words runs :—She does not remember a father and her mother was bringing her up. The poor girl had to help in the home and to play in the streets like many other urchins of the crowded locality of the city. At the age of eleven she was considered a burden to her mother who said to her one day: "I cannot afford to keep you any longer; I have arranged for you to go to work, you will earn money and the people will give you clothes and food".

The unfortunate girl was taken one evening to a house called a native hotel and was handed over to the proprietor who bought her as a part of his stock in trade In the vile place situate in a filthy alley of ugliness and iniquity the child was so frightened that she cried out to her mother not to desert her in that locality. The poor and innocent girl had no idea in the world of her true purpose in that evil place, she was horrified and stricken with a paralysing terror and wished to fly and get rid of the house and its master who with a brutal face looked her over with scowling eyes. The poor victim

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felt she was powerless and helpless and indeed she was, and had to follow the Barda-Kharidar to a flight of crazy stairs to the upper floor. The monster opened the door of a room, bade her pass in and told the lamb like girl to go and sleep. She woke.

In this house she remained a prisoner for six or seven months. There were three more girls to share her misery and degradation They had the poorest rice as their food, were given no money, were made and forced to work in the house and were constantly beaten by their fiendish master. Not once in all that time she was allowed to go out of doors. Through the morning she had to do the laborious house work and from afternoon to the small hours of the night she had to be the victim of her master's trade. The men who visited the house were the lowest pariahs of the place-loathsome and abominable coolies and diseased sailers, the filth and offscouring in a seaport town.

At last towards the end of her imprisonment, the unhappy child just eleven years of age, was smitten by one of the most terrible disease with which nature punishes intemperate animalism It became so bad that her master had to take her to a hospital to take her back when cured.

The story of the other briefly runs: She was a village girl, the daugter of humble peasants and before disaster over took her, was passing her rustic life in the simple surroundings of a little mud house which she called her home Her height was tall and she was a gracefully formed girl, past the shape of childhood but not yet a fully—matured woman.

One day it happened that a venerable old man by profession a Barda Farosh peddling various articles of the household came to the village. Talking to the mother he studied the girl and asked if the daghter could be spared for a wealthy lady on Rs. 15 a month as Ayah This prospect dazzled the mother who, without any further enquiry, parted with the child. The old man took her to a house in the city and presented her to the proprietor. To the simple and wondering girl the miscreant explained: "It may be a day or two before I come back and take you to the lady's house. But you must wait here till I come and fetch you". Then he parted, never of course to return. There or four days after the landlord came to her and asked her to pay her bill She had no money. The landlord was exasperated and she cried. She was told that he was not going to hand her over to the police and that she was to work to pay him back for her food and lodging. There were other women in the house and their manner of living soon came the knowledge of the country girl. They received from their visitors small presents of cigarettes, cigars, clothes and other little and cheap jewellery; but no money. The landlord gathered from each visitors what he could any sum from 5 to 15 rupees, for which he fed them, gave them lodging and treated them with constant brutality. His house was their prison and he was their jailer.

She found herself a prisoner like others It was quite impossible for her to get out from the house as she was very carefully watched by the master and his hirelings whenever her work took her near the door or window overlooking the street. After being driven and hurried at the housework her body was fatigued to the point of exhaustion and her heart broken by despair and she became like others of the house.

Such are the ways by which trade in vice or social evil is being carried on by the Barda Faroshes in the brothel and bawdy houses of Calcutta, Bombay, Colombo Delhi and other big Indian cities. These houses of prostitution are eating away the Indian nation. In prostitution it is held that there is always the wrong done to women. Corruption of women is the most fatal sin. Arjuna says to Lord Krishna "From corrupted women ariseth caste confusion".

"If a man looks upon a woman," says Dr. Halbrook, "only as a being on whom he can gratify his passions his estimate of the injury done to her wil

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be very slight. The rights of others than himself are not considered. But if he can look upon every woman in the same light that he looks upon a wife, a sister or a beloved daughter, a very different kind of emotion rises in his mind. In a civilised society there are few men who would not make a vigorous even a furious fight to preserve the purity of those so near to them. Public sentiment is so strong on this point that a man would be justified if he sent a bullet to the heart of any one who should prostitute or attempt to prostitute a sister or daughter. This would not be justified in law but so right does mankind consider such an act that few jurers or judges ever condemn a wronged one for taking the law into his own hands. Now if every man could see that in prostituting any woman, even one whose life is devoted to shame, he is doing to some body's daughter what he should kill another man for doing to any member of his family, he would see the depths of his own sin. Only by some such comparison can we estimate the extent of the evil and the wrong of prostitution. It is the vice of vices."

Those who think that it is impossible to get on without prostitution and therefore, they must do what they can to mitigate its evil are not right. Prostitution is an evil of the most terrible kind and it should never be considered like air and food. It has ruined many illustrious Indian houses. It has carried away both men and women who would have been the pride of India in their youth. Prostitution is a reaction against an unnatural situation. Both the Government and the public should join to make war on this vice of Barda Faroshi which directly leads to prostitution. It is not an easy thing to carry on such war but to make no war at all is to be guilty of a crime.

REMEDIES.

In discussing the question of abating this plague and suppressing it successfully I would suggest that in the first place we should consider the effect of law, not law written in the Statute Book but law practically enforced among the people I mean the evolution of conscience. The deep meaning of "The law is a school master to bring us to Christ", should be properly digested. It is this law by whose pains and penalties individuals are educated as to their obligations of morality and the duty of well doing. For it is one of the most pathetic human fallacies to assume that we can have only to pass a law in order to extirpate an evil. The efficacy of the statute made law is only so much good paper inked by an electrical printing press, even after its repeated demonstrations of impotence. It is, therefore that we should have no statute made law for this purpose and as such no government agency and specially the Police should be employed but should altogether be abandoned and eschewed. A strong public opinion shuld be enlisted and sympathies of the various social reforming societies should be entertained in rousing public opinion and sentiment so that we may heal the ulcer of woman's dishonour and misfortune. No religious or social reform society worthy of its name can be said to exist if it does not discharge the primary responsibility to humantiy in providing for the restoration of the due status and natural place of those whom these Barda Faroshes in their greed of money have offered at the altar of shame and vice. The old and very strong idea of public censure of contempt and disdain should be revived against all those who live and prosper on the wages of shame in palatial buildings—the living monuments of an impetus to others to follow their easy going and ignoble life of the material world. The representatives of the various social bodies such as Brahmo Samaj, Prarthna Samaj, Veda Samaj. Arya Samsj, Sanatan Dharam Sabha, Ahmedia Sect and others should come forward to form national vigilance societies or associsions in Indian cities all over the country to save minor girls from the hands of the Barda Faroshes Brothel keepers and managers of houses of prostitution should be punished as in England. We should be

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ready to extend to them the protection given to mules and horses and this will grealy lessen the number of misguided bad women. The experiment will show us that the women are not bad naturally, it is only when they are driven to it. We will then find out that the reason why the prostitutes cannot be redeemed is that there is no one to take care of them and that they have not a friend in the world. There is no friend in the literal sense of the word to a prostitute or a misguided girl or woman. Every body bangs her every body beats her, and she is dragged from place to place, taken to court, fined; and she is thrown on the street to get more money and bring it back to her pursuers. My experience has taught me to hold that instead of sending the prostitutes or women of ill repute to a a magistrate to be fined and money taken from them they should be sent to a reformatory and enquiries made into their *history*. By so doing we will find that a great many of them will be reformed. The reformatory should be under good women, good persons to control the institution and not to abuse the poor women. If this procedure is adopted, the vigilence societies will find that instead of segregating them to a special place they should be sent back to their homes to be looked after by their relatives or friends without whom no one in the world can bring them back to the path of rectitude with the grace of all pervading Providence, who rules this world and the next as well with His redeeming power and Shakti

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MANORAMA OR THE NEW WOMAN REDEEMED.

Chapter IX.

Frivolity in Excelsis.

Black's not so black: nor white so very white: Canning.

It is noontime. The sun is shining with sweltering heat. The air is still The flies are swarming round every room in the poor man's house. Manorama is having her midday seista under the electric fan. She is lying on her bed with her beautiful head resting upon the soft pillow, his glossy locks escaping wantonly in all directions; her arms are bare and her feet are without socks. A sweet and bewitching smile rests upon her lips and parts them artistically. She looks superb in that recumbant position of dishabille. It seems she is dreaming some pleasant dream and is happy in her sleep. Indra Devi is out visiting. Devadatta is at some friend's house chatting and confabing. Rai Bahadur is buried fathoms deep in his study and is absorbed in his Vedic and religious cogitations He is passing through a period of intellectual dislocation and mental revolution and is, therefore, more than ever indifferent to happenings outside the world of books and ideas. The servants are either asleep in their quarters or are wandering about in the streets visiting their friends. The house is, therefore, deserted except for Manorama. A booted and coated man enters the house. He finds that the lacqey at the front gate is asleep and is snoring audibly. He does not make any effort to rouse him, enters boldly and walks straight

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to Indra Devi's room which he finds unoccupied. He pauses for a moment and then thinks of wending his way to the room of the one person who attracts him occasionally to this mansion, in spite of the Rai Bahadurs open scorn. Indra Devi's vulgar taunts, Devadutta's lordly contempt, the servants' insulting indifference, the coachman and the chauffier's sarcastic and quizzing smile and most of all the changeful and vengeful woods of the goddess herself.

Need we tell our readers that this foppish interloper, fashionably dressed loafer and sanctimonious adventurer, whose religosity in the source of his living, is no other than our friend Pandit Ishwar Dutta, the preacher of the Arya Samaj. Ishwar Dutta finds himself in a fix. He is at once happy and miserable He is happy beyond measure because his beloved is all alone in the house and he feels that he has got the much—coveted opportunity and he is miserable percisely for the same reason. At this psychological moment, he finds that he has not the courage to utilise the golden oportunity, for Manorama had in one of her angry and pertutant moments forbidden him to visit her when her mother was out. He found he could not budge an inch, tears welled up in his eyes, his heart palpitated violently, his cheeks lost their colour and he was the very picture of helplessness, vexation and despair. He carried his hand to his combed hair so often that he found it disordered. Poor man had spent an hour over his toilette At last his longing to enjoy a chat with the queen of beauty and to pour out the pent up emotions that agitated his heart at her feet got the better of his craven fear and he screwed up courage to proceed. With soft and stealthy footfalls, he reached Manorama's room He stood on the threshhold joyously amazed and thrillingly stunned. She had never looked so beautiful and lovely as at this moment Ishwar Dutta felt the supreme temptation of his life. Blinded by the impulse of the moment, he ran up to Manorama's bed, stroked her cheeks and whispered softly.

"Manorama dear! Won't you get up"

Manorama started, rubbed her eyes, looked about her with a bewildered and alarmed air and said,

"Who is there?"

"Your dear friend Ishwar Dutta."

"What business had you to enter my room and take liberties?"

"I humbly beg your pardon I came to see you and I have taken no liberties. Only I have availed myself of the privilege of friendship Am I not your friend?"

"My friend quotha! When did I acknowledge you as my friend? Surely, Ishwar Dutta, you must learn to behave yourself or I will cut you off completly."

"Have you not in your letters addressed me several times as your dear friend? Have you not in your sweet moods declared many a time and oft that Ishwar is your most pliable friend?"

"Do you seriously mean that I am wrong and these pureile arguments prove at all that you have any claims to my friendship?

"I am sorry that I betrayed myself into this remark. Of course my dear, argument is not my strong point. You have always confuted me and on this occasion also I acknowledge my defeat. What beats me is that I am a brillant graduate of the Punjab University, a sanskrit Pundit and a preacher to boot—who earn my bread by means of my dialectical and ratiotinative skill—and yet I am always easily defeated by a mere chit of a girl—a girl who might have been my pupil Verily, some members of your sex are exceptionaly gifted in this line and my sweet Manorama is, of course, one of those few"

Ishwar Dutta had hit the nail on the head.

Manorama's vexation—for it was nothing more than this, otherwise her training predespased her to the view that these liberties were innocent, spouts for the escape of emotion without causing any explosion and means of letting electricity

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dissipate harmlessly—vanished. The perpetual radiant smile returned to her cherry lips. She beamed upon him, allowed him to hold her soft hand for a minute or so in his and said "Dear Ishwar! Excuse me. I was vexed for a minute It was all so sudden and you touched me so boorishly. I hope you are not displeased."

"Displeased! Not in the least When I come to dear Manorama's house, I put my self-respect in my pocket and leave my sensitiveness with the porter at the front gate. I challange you, my sweetest, to put me out of temper. I am pained and deeply pained when I see a cloud pass over your lovely brow and more so when I feel that my brusqueness and boorishness have caused it You will admit that I am incapable of willfully hurting your suceptibilities. I am displeased with myself several times but never with my Manorama.

I know I am boorish and vulgar, but I can not discover a surer cure for my boorishness and vulgarity than your sweet company Tell me honestly. Have I not considerably improved in manners since I have had the good fortune of basking in the sunshine of your favour? If I have not, I would be a most unpromising pupil. For I am sure, the teacher is perfect.

"You *are* a most apt and promising pupil, Ishwar mine Make yourself easy on that point"

"Since you are so gracious to-day, may I presume to inquire as to the correctness at otherwise of a persistant rumor in fashionable circles"

"What is it?"

"Can't you guess?"

"No."

"Well, it relates to you."

"How silly you are? Do you mean to suggest that Mrs Grundy has caught hold of me somehow or other and the envenomed tongue of scandal has embroiled me somewhere

"Oh dear me! How can an immaculate angel be besmirched and bespattered in this cavalier manner! People are only talking of possibilities."

"What possibilities?

"People say the Rai Bahadur's mansion will witness a grand wedding shortly."

"Has my father accorded you permission to use our house for your wedding ceremony."?

"I wish it were true, But rumor does not connect me with the coming wedding."

At this Manorama smiled roguishly and said?

"Do not speak in riddles. Blurt out all that is in your heart"

Ishwar Dutta twitched his face with an expression of visible pain and with a downcast face said.

"People say Vishnu Dayal is the accepted suitor in this house"

"Accepted suitor! How impudent you are! And who is the rejected suitor."?

"I had fond hopes that you could take pity upon me"

"I never can marry a man who is contented with the status of a pitiable creature suing for comisseration."

"Is, then, my case hopeless?"

"I never knew you had a case."

"But you are marrying Vishnu?"

"I never said so."

"But I want to know your views on this subject."

"As a rival or a friend."

"As a dear friend, a devoted brother and a confidential secretary."

"My heart is not capacious enough for two devoted brothers. We have already decided that you are not my dear friend.

"Then merely as a confidential secretary." "Well, yes, If you will accept that position contentedly and will promise to be worthy of my confidance."

"I do vow eternal allegiance and take the oath of secrecy."

"Well, then you will get my confidence in driblets. At present, suffice it for you to know that if Vishnu Dayal proposes to me, I am inclined to accept him. Now begone! I am not in a fit state of mind to proceed further. We shall discuss the question some other day.

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Ishwar Dutta was taken aback. Manorama noticed this, shook hands with him cordially, allowed him to sit by her for a time and patted him softly on the shoulder when he was about to leave saying

"For my sake, shake off this depression, dear friend."

At this Ishwar Dutta flared, up, then muttered the word darling thrice before he could express the emotion that dominated him in action, Manorama was gone.

THE WORLD OF BOOKS.

English.

Introduction to the Message of the 20th century by Panayam Narayana Goud M. A., B. Sc., (Edin). Printed at the Banglore Press Banglore City

This is one of the most remarkable works on Vedic exegetics and the teaching of the Holy Writ that we have ever come across. The writer has sought to prove that Vedic Literature is but the embodiment of Natural Laws. His system of Vedic Interpretation is identical with that first revived by Bhagwan Dayananda He has frequently quoted Pandit Guru Datta. But the interpretations of the various Veda Mantras treated in the book are his own and the work bears marks of painstaking research and deep erudition. The writer's line of reasoning is faultless and he has adduced incontrovertible proofs in support of all the hypotheses that he has advanced. The work under review is thought-provoking. It in fact marks an epoch in the evolution of Vedic Research. As a specimen of his convincing method of reasoning, we reproduce *in extenso* his illuminating discussion of the meaning of the word Indra. Says he :—

"The Samskrit language is distinguished from and is superior to other languages of either modern or ancient growth by virtue of its comprehensiveness, flexibility, and its most scientific grammar which enable us to arrive at the exact meaning of any word whatsoever that we might have lost the significance of. Deriving confidence and hope from this fact, a study of the words used in the above story should be made. The derivations of the synonyms of the word *Indra*, when viewed at with the expectation of detecting the scientific significance, if any, of the term, remembering all the time that these derivations comprise the properties of the object named, will oblige us to admit that they are applicable in the case of what we call electricity and electricity only. According to Yaska *Indra* is so called because he "*produces, gives*, or *decomposes* (*drinati* from the root *Dri*) *water*." *Indra* is also called :—

Bidauja.—Because "he possesses light endowed with the quality of pervasion —dazzling light," —a well-known property of electric current

Vajri.—Because "he has *Vajrayudha*" *Vajrayudha* is the lightning, and *Indra* possesses this lightning, —another well-known property of electricity.

Gotrabhid.—Because "he breaks mountains," a term applied to lightning. Thus lightning and *Indra* are one and the same thing.

Vrisha.—Because "he makes it rain." This is also the meaning of the expression *Parjanya*. This is a fundamental property of electricity.

Sachipati.—Because "he is the husband of Sachi." Sachi is the daughter of

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Puloma, one that has an abundance of hair, for instance, a fur. This has reference to the process of preparing static electricity by friction.

Meghavahana :—Because "he has clouds as his bearers." Most clouds carry electric charges We know that lightning is due to the neutralization of opposite electric charges that are carried by clouds.

These attributes will have any meaning only when they refer to electricity. If *Indra* were some super natural god, or something other than electricity not cognizable by our senses, none could have predicted these facts in his or its connection. The authors who invented the word *Indra* should have known these properties to be universal and immutable. The terms Surapati and Ribhuksha mean "the ruler of *Devas*", and "the director of the actions of *Devas*," respectively. It has been shown elsewhere that the *Devas* are the objects of physical sciences, such as oxygen, hydrogen, electricity, radioactive rays, and the like. Therefore the two expressions respectively give us the ideas that *Indra* is the chief of the objects of physical sciences, and that through its agency many of the reactions occurring in Nature take place.

The identification of Indra with electricity is, we believe, the throughest and the most unassailable hypothesis in the whole book. The work is, however, brimful of many an ingenius hypothesis. For instance the writer puts forward the view that agni is oxygen. He thus takes up each synonym of agni and endeavours to show that it connotes some property or other of that gaseous substance.

1. Vaiswanara:—because "he (Agni) is the son of Rishi Viswanara." It is not unoften, even in modern scientific works, that a thig is figuratively termed its father.

2. Kripitayonih:—because "water is the place of his birth, *i.e.*, his source," or because "he is an origin of water. "Some are inclined to believe that when it is said that "water is the place of his birth", or that "he is an orgin of water," the "he" refers to lightning. This, however, cannot be the real meaning. Because it is distinctly stated that Agni and Aditya combine to form water, and that Agni is a product of decomposition of water (R. V. I. I, 3.) Further the term Indra which is used to denote electricity, and consequently is designated as "the owner of lightning," is spoken of not only as the producer but also as the decomposer of water. And since Agni is not a synonym of Indra, it is irrational to suppose that it stands for lightning instsead of oxygen.

3. Jwalanah.—becsuse "he inflames (a glowing splint)."

This is a property of oxygen know even to the beginner in chemistry.

3. Jatavedah:—because " the Vedas are born from him," or because "he is found in all bodies that are born."

It is only to well known that mony of the chemical laws are due to oxygen.

Oxidation is the process of combination with oxygen. Without oxygen chemical philosophy could not have reached the dimensions that it now possesses. Agni is further described as "found in all bodies that are born." Every living being require oxygen to keep up its bodily combustion. Without oxygen there can be no growth of the body. If Agni meant fire, it could not be said to be the source of science, and that it is found in all bodies.

5. Tanunapat:—becase "he maintains our bodies", or because "he maintains himself without fuel." If Agni does not mean oxygen the property that he maintains himself without *feul* (wood) could not have been attributed to him.

6. Asrayasah:—because "he feeds on his patron." The meaning is that Agni oxidizes. This is the reason why he is called Athithi in the Vedas.

7. Krisanuh:—because "he reduces the quantity of the substance on which he acts." In other words, it oxidizes transforming the substances.

2. Analah:—because "by him all beings live." This is a complete proof that Agni means oxygen only, not either fire or lightning. It surpasses all expectation that any man with a little common sense,

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and least of all the "primitive man," who had only just then acquired fire and learnt the art of making its use, should say that all being live by fire. It is all the more improbable since, according to our opponents, they were aware of the contemporary aboriginals who, probably, had not seen fire even once in their lives.

9 Vayusakha:—because "he is the friend of Vayu" It will be shown in what follows that Vayu occurs in the Vedas as a name of hydrogen, and since oxygen unites with hydrogen the former is called the "friend" of the latter.

10. Saptarchih:—because "he has seven *archis* (spectra)." It is exderimentally proved that oxygen is "capable of giving no less than seven spectra." The spectrum of a gas is obtained by passing a current of electricity through the rarefied gas in a spectrum (Geissler) tube. The spectra of gases other than oxygen, do not change much with alterations in the degree of rarefaction. But in the case of oxygen the degree of rarefaction has a marked effect, and observations have shown that "no less than seven different spectra" are obtained each for a definite value of rarefaction. The term *archi* is different from *aswa* which, as we have shown, stands for a ray. The word Saptahaya signifies that there are seven kinds of rays in the white light of the sun. Saptarchi not being its synonym cannot give the same meaning. *Aswa* denotes a ray while *archi* the whole spectrum, or the glow that produces the spectrum. It is this property of Agni (oxygen) that lends colour to the statement that "Agni is made up of all the *Devas*"

Indeed, it is too difficult to conceive how any one can pretend that this description does not refer to oxygen and oxygen alone.

All this is, indeed, very interesting.

We can confidently commend this remarkable book to all who are interested in the ancientmost scripture of mankind and especially to those whose vision has been blinded by the lucubrations of ignoramuses styled "Orientalists" in the West.

Rig-Vedic India by Mr. Abinas Chandra Das M. A, B. L, Lecturer in Ancient Indian History and Culture, Calcutta University. Published by the University of Calcutta.

It is a work on the early history of the Aryas. It is a pity that the writer, though he has broken new ground in regard to the question of the birth place of the Indo-European races and the problem of the antiquity of Vedic civilization, has unquestionably followed European methods of Vedic interpretation. However the book embodies valuable original historical research and deserves to be widely read. The author conclusively knocks on the head the theory that the Dasayas were the aboriginal inhabitants of India and were, therefore, persecuted by the Aryan invaders. He proves to the hilt that the Dasayus, likewise, were of Aryan origin and the distinction between the Aryas and the Dasayus represented not a racial but a moral cleavage. The learned author has further exposed the untenability of the hypothesis of the central Asiatic home of the Aryas. He also establishes thoroughly the Indian origin of the Assysian and Egyptian Civilizations and traces the influence of Indian thought even upon early European Civilization. The chapter on "Indo-Aryan Influence on the Civilization of Ancient Egypt" is perhaps, the best and the most convincing chapter in this remarkable book. The following quotation will serve as an excellent specimen of the exhaustive manner in which each section of the subject has been taken up.

"The Egyptian religion, like the Rig-Vedic religion, was based upon natural phenomena and manifestations. Their gods were mostly Solar deities, and the name of their Sun-god was Horus, which, as we have already pointed out, was a corruption of the Sanskrit word *Suryas* (Gk. Sirius). The name of another god was Osiris and that of his consort Isis, which are identified by some with the Sanskrit words *vivara* and *ici*. But I have reason to suppose that the Egyptian word Osiris is a corruption of the Sanskrit word *A-suryas*, which literally means

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'the Sun devoid of his solar character' (the *not*-Sun), or as the Egyptians described the deity, "the Sun of the night," when he loses his lustre, and becomes, to all intents and purposes, quite dead.

The Rig-Veda has described the Sun of the night as "the sleeping sun" the idea being the same as the Egyptian idea, as sleep, in the words of the greatest English poet, is "every day's death." Isis, the consort of Osiris, is no other than the Vedic Ushas (Gk. Eos) In the Rig-Veda occur many verses in which *Ushas* has been described as the consort of the Sun who eagerly covets and follows her, "as a bull follows a cow."

There was another Egyptian god whose name was *Amen* or *Imu* was not a visible one like Horus, but a deity quite imperceptible. This god was also called *Ra*, and he "was the the gratest god of all, 'the king of gods.

Amen was sometimes identified with Ra, and the tendency was towards the recognition of s most improtant central God who, to a certain extent, ruled over and controlled the hierarchy of the lesser deities." Ra was "the uncreated, the autocrat of the heavens. Horus, the Sun-god, who fought each day in the interest of mankind against the malignant demon Set or Sutekh, and who was overcome each night only to revive again, and renew the combat with this good however, each succeeding morning, was a god of great and widely recognised power. Yet it appears that he was not quite identified, as has sometime been supposed, with the Supreme God Ra To the latter attached a certain intangibility, a certain vagueness inconsistent with the obvious visual reality of the Sun-god or with the being of any other god whose qualities could be explicitly defined. In the very nature of the case, the conception of Ra was vague. He presented the last analysis of thought from which the mind recoils dazed, and acknowledging itself baffled."

The Ra therefore resembled the Vedic Brahma, "the one without a second," who transcends the three *gunas*, or the vehicles of manifestation as the Creator, the Preserver and the Destroyer, whose very nature is Supreme Bliss or Beatitude (*anandam*) and from whom "words, with the mind, not reaching, recoil baffled.',

This Vedic conception of the Supreme Being perfectly agrees with the Egyptian conception of Ra. Some one asked "Had the Egyptians any idea of one God? In other words, is their religion a complex structure raised upon monotheistic foundation?" The Egyptian religious writings are held by M. De Rouge to give an affirmative answer to his question "They speak of one Supereme Being, Self-existent, Self-producing, the Creator of Heaven and Earth, called the double god or double-being, as the parent of a second manifestation. From the idea of a Supreme Deity, at once father and mother, producing a second form, probably originated a first triad, like the triads of father, mother and son, frequent in Egyptian Mythology," The double-god was undoubtedly the *Nirguna Brahma* and *Saguna Brahma* of the Aryans

Hara or or Siva, in later Hindu Mythology, represented the Nirguna Barhma, the Unmanifested Being, and the Egyptian Ra was probably a corruption of the Sanskrit word Hara, the *ha* having been silent in Egyptian pronunciation. Amen or Imu who was identified with Ra was probably a corruption of the Sanskrit mystic word *Aum*, the emblem of the three *gunas* or manifestation of Brahma (Tailt. Upa., I. 8), the gradual cadence of the last syllable signifying the merging of the Manifested or Finite (*vyakta*) into the Unmanifested or Infinite (*a-ayakta*), whose name in the later Hindu Mythology was Hara, corresponding to the Egyptian Ra.

In the Rig-Veda we find the discription of a constant fight going on between the Power of Light, and the Power of Darkness, the latter overcome the former in the night. and being overcome again by its adversary in the day. Indra or Suryas represents the Power of Light, and Vritra, the Power of Darkness. The latter is a malevolent power, working mischief in the word,

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yet bearing in the Rig-Veda the title of *Deva* or bright. (Rig. I. 32. 12). This, at first sight, leads to some confusion in our mind about his identity. We have identified this *Deva* in his form of a could as the Lighting. But when there is no cloud but simple darkness, we feel some difficulty in identifying him. The Catapatha Brahmana, however helps to remove this diffieulty, when it says.: "The Sun that gives us heat and light is Indra, and the *Moon* is *Vritra*. The Sun is like the Moon's natural and eternal enemy" (1, 5 3. 18). *Ushas* or the Dawn has been described in the Rig-Veda the wife of the Sun (probably, the Sun of the night), but sometimes also as his mother (undoubtedly, the mother of the morning Sun, the *Kumara* or the son, who appeared to have been produced by her). *Nakta* or Night has been described in the Rig-Veda as the wife of the Moon, and *Ushas* and *Nakta* (the Dawn and the Night) as twin sisters, nay, the one and the same deity with different aspects If we remember these principal figures of the Vecic Mythology, we shall be able to understand clearly its resemblance with the Egyptian Mythology.

Osiris, as we have said, was identified by the Egyptians with "the Sun of the night." " He has a life-long conflict with a malevolent power, his brother or son, Seth, who is not wholly evil. . .

The opposition of Osiris and Seth is a perpetual conflict. Osiris is vanquished. He is cut in pieces, and submerged in the water. Watched by his sister, Isis, his consort, and Nephthys, the consort of Seth, he revives. Horus, his son, avenges him. . .and destroys the power of Seth, but does not annihilate him. The myth is a picture of the daily life of the Sun, combating Darkness, yet at last succumbing to it, to appear again in renewed splendour, as the young Horus, a solar god, triumphs over Seth.

It is also a picture of human life, its perpetual conflict, and final seeming destruction, to be restored in the youth of a brighter existence. In this view, suffering is not wholly evil, but has its beneficent aspect in the accomplishment of final good... We may regard Osiris as the Sun of the night, and so the protector of those who pass away into the realm of Shades."

Nephthys or Night in the above extract is the same as the Vedic *Nakta*. Isis, as we have already said, is the same as the Sanskrit *Ushas* or Greek *Eos*. *Seth* is identical with the Sanskrit word Cveta, meaning *white*, the colour of the Moon. Horus (*Suryas*) is the sun of Osiris (*A-Suryas*), the head Sun of the night, who is born again in him. The following gods are identified with Osiris in the Theban system: (1) Seb (Vedic Savitri who is also the Sun of the night, and the Pauranic *Civa*), his consort being Nut (Sanskrit, *Nakta* Night), the sister of Isis, or Isis herself in another form—the Pauranic *Kali* or *Kalaratri*) ; (2) Hesiri or Osiris, his consort being Hes or Isia Vedic *Ushes*, Paursnic *Uma*) ; (3) Har (Pauranic *Hara*), his consort being Hat-har (Sanskrit, *Hotrt* or *Savitri*). Isis is also identified with Pakht (Sanskrit, *Prakriti*), and Sekhet. (Sanskrit, Cakti) and is called "the ancient," as she is called in the Rig-Veda, in as much as there was nothing but darkness in the beginning, out of which evolved Light and the Shining Ones. Hence she was call i by the Egyptian word *Mut* (Sanskrit *Mata*, mother), *i.e.*, the mother of the Gods Amen or Amu (corrupted from Sanskrit *Aum*, the mystic word representing the Three Principles of Creation, Preservation and Destruction) was called by the Egyptians "Lord of Punt," as Hathor or *Savitri*, the root-*mantra* on which the structure of the Vedic or Hindu Religion is based, was called the " Lady and Ruler of Punt." This probably meant that the religious cult of the Egytians originally belonged to, and came from Punt. The God Bes was undoubtedly the Vedic *Vishnu*, the Protector of the world. who, according to the Egyptians, dispensed "gentle manners, peace and cheerfulness to the nations with lavish hands." This god afterwards came to be identified with Bacchus, and his worship degenerated into

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orgies, at which the lowest human passions were given a free indulgence. These orgies appear to be the result of a misinterpretation of the esoteric meaning attached to the autumnal and spring festivals (the *Rasa* and the *Dola*) held in India to celebrate the union of Krishna (Incarnation of Vishnu) with his devout worshippers, the Gopikas. But the Bacchanial festival was of a later date than the worship of Bes in ancient Egypt and was probably introduced into Western Asia from India long after the Pandyas had immigrated to Egypt.

From the above account of the Egyptian gods, and subsequent account to be given in its proper place, it would appear that the immigration of the Indians the aryanised *Pandyas*) to Egypt must have aken place at a period of transition from the 'edic to the Pauranic faith in India, in as nuch as we find not only some of the Vedic gods and Vedic sacrifices (notably the bull-sacrifice) in Egypt, but also some of the gods and goddesses of purely Pauranic Mythology, who were undoubtedly the later developments of Vedic deities and the myths attached to them. This striking resemblance between the theogonies and mythologies of the ancient Egyptians and the Indo-Aryans would alone prove the Egyptians to be of Indian origin, even if we exclude from our consideration the similarity of skulls of the Indian and Egyptian races, discovered by Heeren. We shall find that in social, religious and political institutions also, the Egyptians pre-eminently resembled the Indians."

The learned author has a right conception of our lofty culture.

Says he.

".....Rigvedic Aryans lighted up the holy fire of Spiritual Culture and kept it burning and glowing for hundreds of thousands of years for the benefit of humanity. In a much later age, a few faggots were taken from this sacred and burning pile to other countries where they burned and glowed spasmodically for some time till they were finally extinguished, removed as they were from their original source. The ancient civilisations of Babylonia, Assyria, Phœnicia and Egypt are now mere names, and things of the past beyond all hopes of revival or resuscitation. It is only in India that the Ancient Fire still burns and glows on, and though blasts and dusts have done much to bedim its radiance, it will burn and glow again with its wonted lustre, if properly fed with such fuels and libations as are eminently fitted to keep it up, viz. a vivid realisation like that of the ancient Aryans of the one supreme end and purpose of life, the direction of all thoughts, energies and actions towards the consummation of that supreme end, the simultaneous culture of the body, mind and soul, and the subordination of material culture to spiritual, the cultivation of catholicity, charity and toleration, the subordination of the self to higher good, the realisation of the divinity in man, irrespective of caste, creed or rank, the merging of the individual in the Universal Ego, the cultivation of the spirit of self-sacrifice for accomplishing communal good, and the development of that beatic vision that sees God in everything and everything in God—an all-round culture which is the special heritage of the Aryan race from their glorious ancestors who occupied the position of world-teachers, and vividly realized their own destiny. It was therefore not a mere vain boast that the great Manu indulged in, when he inspiringly declared: "From the first-born (the Brahmans) of this country let all the peoples of the Earth learn the guiding principles of their life and conduct" —a boast which was partially fulfilled in the past, and waits to be completely fulfilled in the days to come."

The work under review has been written to vindicate the claims of Vedic culture. It is an admirable and most successful attempt in that direction. Every lover of India who reads this scholarly work will find his pride in her past stimulated and his faith in her future rejuvenated and revitalised.

The Eucyclopaedic Indian Directory Lahore (with Punjab supplement, edited and compiled by Mr. Harnarayan Prasad B. A. Published by the eucylopaedic Directory Co, Ltd. Allahabad. Price Rs. 2-8.

The Directory is most exhaustive and is a mine of valuable information. It is a historical, archaeological, commercial and general guide. It is indispensable for tourists,

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traders and others who care for accurate and upto date information about Lahore and the Punjab.

HINDI (ARYA BHASHA).

विवाह का वैदिक आदर्श by Pandit *Nand Kishore Vidyalankar. Published by the Secretary Gurukula Sahitya Parisad Kangri Bijnor District Price 10 annas.*

It is a reasoned dissertation on the Vedic ideal of marriage. The writer deals with the question of human marriage in all its aspects and bearings with amplitude of detail and establishes the superiority of Vedic marriage over all other forms of matrimony current in the world.

देवता विचार *by Pundit Satvalekar. Published by the Swadhya Mondal Aundh Satara District.*

Price 3 annas.

In this booklet the learned author has thrown a flood of light on the vexed and thorny question of Vedic Gods. It ought be in the hands of all Vedic Dharmists.

EDITORIAL REFLECTIONS.

THE NEW VICEROY.

Lord Reading has taken over charge of the Viceroyalty. The New Viceroy is one of the ablest of England's sons. He has a reputation for extraordinary industry and conscientious discharge of duty. The first speech that he delivered on the Indian soil shows that he comes with an open mind and will hear all sides before he formulates his conclusions He has also done well to visit the Punjab and to hear people of all shades of opinion on the saddest tragedy of British Rule in this country.

The New Viceroy desires a chance and he must get it. But let not the Indian people be lured merely by fair promises and fair words. We do not mean to suggest that Lord Reading will not fulfil his promises. But it is at the same time too early to say that he will. It remains to be seen how the bureaucratic atomsphere affects him, Its effect is slow, subtle and sure. Let our people remember, above all, that neither Lord Reading nor any British statesman, however good-intentioned and well-meaning, can create their destiny for them. Of that they and they alone are to be the sole architects. Viceroys can multiply obstacles or reduce them. Beyond this they are powerless to do anything. If we go on with the non-co-operation movement in right earnest, eschewing all violence and deepning and broadening and thereby purifying the channels of national life, we are sure to reach our goal in the prescribed time, in spite of Lord Reading's hositility assuming that he turns hostile. If, on the contrary, we shall continue to be guided by sectional and communal self-interest and to sacrifice national weal at the altar of

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sectarian narrowness, we shall never attain Swarajya, even if the new Viceroy is genuinly solicitous to promote the cause of Indian independence It cannot be sufficiently impressed upon our people that we are passing through a supreme crisis in our national history and that if we fail to take time by the forelock and rise to the height of the occassion, we shall have missed a chance that may not recur for generations.

LALA LAJPAT RAI AND THE MODERATES.

In a speech delivered at Bombay Lala Lajpat Rai has indulged in strong language about the Moderates. He has characterised their merging in the bureaucracy as 'high treason' to the nation. The language is, no doubt, a bit strong, but it cannot be denied that the policy of "rallying the moderates" has succeeded now as it never succeeded before. The atmosphere of Council and Cabinet has proved too strong for the erstwhile leaders of India. Sir William Vincent has, by his suavityhypnotised them into the belief that they have a monpoly of sobriety and sanity and that the British Government cannot go on without their active co-operation. Moreover, our moderate "Leaders" —without followers—have constituted themselves sponsors of the Reform Scheme. From psychological causes, therefore, the moderates have gradually drifted towards co-operation and absorption into the bureaucratic system. They honestly feel that they are rendering a service to their country, are saving the Reforms Scheme and advancing the cause of Law and Order.

All the same, their countrymen, wh have not been within the magic circl know full well that the bureaucracy ha gained by subtle flattery what it neve could have obtained by an attitude o hostility and contempt. In any case there is no doubt that the defection o moderate leaders, who have led Indi so ably and nobly for well nigh upon a generation, is an act of high treason to the nation—which is none the les catastrophic because it is unconscious The complete disappearance of the moderate party from the sphere of of Indian politics is a tragedy. If the moderates had only retained their independence, they would have exercised a restraining influence on the activities of red-hot non-co-operators. The illustrious leaders of this party, with a glorious past, sounded the death-knell of moderation the day they decided to join forces with the bureaucracy. Even now it is not too late. It is never to late to mend.

MR. BIPIN CHANDRA PAL'S LUCUBRATIONS.

Mr. Bipin Chandra Pal delivered a "historic" pronouncement as President of the Bengal Provincial Conference. Whatever Mr. Pal has ever done is historic. His entire public life bears eloquent testimony to the fact that either he leads a life of inaction or does something sensational and historic. The famous article written by him proscribed by the government and reproduced by Mr. Stead was no doubt, historic; but the apology submitted and the undertaking given on board the ship were no less so. His rebellion against the autocratic domination of Aravindo was historic. In times of piping peace, his speeches and diatribes have always excited sensation

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and his dips and plunges into obscurity at times of repression and universal prosecution have always puzzled and nettled admirers. In 1907 he was nowhere to be heard, during the Satyagrah days nobody knew whether he was living in the matter of fact world or had betaken himself to the caves of the Himalayas. His somersaults have also always excited the admiration of all students of human psychology. From complete independence to Imperial Federation was indeed a legerdemain. But the succession of somersaults implied in quick ascent from Colonial Swarajya to independence and the subsequent descent from independence to something like Imperial Federation again beats all his previous achievements in this line. Mr. Bipin Chandra Pal has all his life been an iconoclast but an iconoclast who has never succeeded in demolishing a single idol. In order to be able to demolish an idol one must inspire in others to some extent the feelings evoked by an idol; in other words one must partly replace it. Babu Bipin Chandra Pal has neither the moral courage nor the lofty character nor the self-sacrifice which iconoclasts of the right type have. If he had, he would not have raised the standard of revolt against popular heroes whose position is due to their lofty character. Christ did not seek to demolish John the Baptist nor did Dyananda raise his powerful voice against keshub or Alakhdhari. Great souls seek alliance with one another; it is only small soulsthat, out of jealousy and personal spite, seek to discredit great souls. Mr. Pal accuses Mahatma Gandhi of autocracy. He ought to know that this charge is false, malicious, and spiteful. Mahatma Gandhi has never tried to override the wishes of the Congress, he has never tried to capture the organisation by illegitimate means, he has never sought to fill the Executive Committee of the Congress with his own nominees. In what sense is he an autocrat, then? It is, no doubt, true that he is an autocrat of opinion, he has the strength of conviction and infects other people with it. He is a born propagandist and has a magnetic charm of personality which helps in the conversion of the wavering and the hesitating. Living contact with him sometimes turns epicures into saints and society women into Mary Magdalens. But that has been the way of all Mahatmas from Budha downwards. It cannot be denied that the rank and file of the Non-co-operation army have some times disgraced themselves by exhibiting barbarous intolerance but only a man hopelessly suffering from Gandhiophbia can blame the Mahatma for that. One might as well blame Christ because one of his followers cut off the ear of an officer in his presence. We pity him. His entire life has been a failure If instead of seeking to dethrone good men and true from the pedestal to which they have been raised by the united suffrages of their countrymen, he had endeavoured to enthrone himself in the hearts of his people by cultivating the virtues of selflessnes and capacity for physical suffering, he would to-day be occupying a place in the foremost rank of the leaders of Ind-a position for which his great intellectual powers. his phenomenal common sense, his tremendous energy and his wonderful powers of analysis fully qualify him. But that is the tragic element in the situation. The giant is misapplying his

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prodigious strength and thus gradually seeking to undermine and sap it.

BEWARE OF DOMINEERING AUTOCRACY IN PUBLIC LIFE.

While we are opposed to the spiteful and fruitless task of seeking to pull down autocrats who are autocrats because they embody the ideals of true freedom and are jealous guardians of the right of private judgment and individual and national self-respect, we would fain pull down domineering dictators who gained their position in public life by wilfully discrediting their less unscrupulous colleagues, by making the life of their honest co-workers miserable beyond measure taking advantage of the fact that they are too conscientious to meet lies with lies, by employiug scondrels in the garb of gentlemen to do dirty work and throw mud at inconvenient rivals and by becoming indispensable merely because they have scared away all decent competitors and know that that their hateful despotism will be tolerated because they have rendered it inevitable These dictators must be shaken off even at the sacrifice of efficiency if the nation is to grow in self-respect and has to imbibe the lesson of self-determination. They are the modern and upto date editions of medieval Mahants and Gurus. A crusade against them is a crusade against the worst type of salvery and the most intolerable form of domination. They are worse than bureaucrats for the bureaucrats are, in the last resort, responsible to a nation—even though the nation be foreign—but these modern Mahants are completely irresponsible. We must not exchange foreign rule for Mahant rule. We must beware lest these modern Mahants should kill our budding national self-respec and cripple our growing national self consciousness by destroying all indiv dual initiative and subordinating a lesser will to their own arbitrary cro chets. The following pen—portrait o Sir Asutosh Murkerjee appears in th current number of the "*Moder Review.*"

The services rendered to the Calcutt University by Sir Asutosh Mookerjee deserve unstinted praise. No man ever devoted his intellectual powers, his energies and his time to the service of this University to the extent that Sir Asutosh has done. No one possesses such grasp of the details of all its affairs as he does. But the shield has a dark side, too We are not competent to measure the full value of his services and the full extent of his disservice, and strike a balance It may also be that the disservice done has been unconscious and incidental. But for a true estimate of the result of his connection with the University, it will not do to mention only his services. The evil results have been such as are generally incident to one man rule. It is only fair to state that his ascendancy in the University is due not chiefly or merely to recourse to Tammany Hall methods His high intellectual powers, his administrative capacity, his driving power, his energy, his constructive talent, his grasp of details, his unrivalled devotion to the work of the University,—these also lie at the root of his influence. But however gained, his master-fulness and autocracy have been attended with bad results. Favoritism and jobbery of sorts there have been There has been wasteful expenditure in some directions, to the neglect of the just claims of departments for which particular endowments were made. There has been unnecessary reduplication of arrngements for studies for which better arrangements exist elsewhere. Unscrupulous persons have taken advantage of Dr. Mookerjee's megalomania and his feverish desire to promote research, to sometimes foist upon the University things which are not at all original or even honest work. Studies have been

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sought to be promoted for which there are few, if any, competent teachers. Megalomania has led to the opening of classes at inordinate expense for studies which have attracted only a few students. To find money for the huge post-graduate departments every possible step has been taken to multiply the number of candidates. to the inevitable lowering of the standard of examinations, thus commercialising the University. For some of the highest degrees and rewards, there have been examiners convenient for particular candidates and inconvenient for others, in a sense other than academic. The higher academic recognition, distinction, reward, and preferment have been won by the methods of the courtier and the sycophant, and the moral and intellectual atmosphere of the University have been thus vitiated and academic values lost. As regards the senators and members of the Syndicate and other university bodies, there has been a general, though not universal, decrease of self-respect, manhood, independence of spirit and independent exercise of private judgment.

Lord Ronaldshay asks whether there is to be co-operation or non-co-operation? So far as the Calcutta University is concerned, one can co-operate with Sir Asutosh only in the sense in which the Anglo-Indian bureaucracy ask us to co-operate with them, *viz* that the bureaucrats are to initiate, dictate and control and Indians are to cry ditto and carry out orders like subordinates. Sir Asutosh's masterfulness cannot brook any equals. You must merge your will in his, you must cringe, if he is to tolerate your presence. Self-respecting men cannot co-operate on such terms.

If Lord Ronaldshay claims any credit for choosing Sir Asutosh, we must tell him, it is a virtue of necessity. It is Hobson's choice. Barring Sir Asutosh only two kinds of Vice-chancellors were possible those whom Sir Asutosh would continually oppose and defeat and make their lives miserable and positions not worth keeping, and those who by their acquiescence in whatever he might do would only prove the superfluity and uselessness of their presence. It is, therefore, quite probable that no other man was available for filling the office of Vice-chancellor, high though it be. Why should people agree, either to be non-entities and underdogs and play second fiddle, or to be targets for Sir Asutosh's shafts? The appointment of Sir Asutosh Mookerjee has this merit that he will get all the credit and all the blame; there will be no target, nonentity, pawn or scapegoat.

As for inviting Sir Asutosh "to co-operate with me," that is undoubtedly the only "dignified" way of putting the thing. There is delicious humour in the situation. Indians may feel a certain pleasure (malicious, if you like,) in thinking that one of their countrymen has forced Government to invite him to co-operate with it on his own terms. But the real question is, who co-operates with whom?

As for making a national university of the Calcutta University, we do not see how Sir Asutosh can do it. Unless the government of a country is national, no official university can be national. A national university must also mean that it is under national control. But Sir Asutosh's control cannot be called national control, though he is an Indian national. Moreover, he is an official. Even if he were a non-official, his dictatorship could not be identical with national control. Whether the Calcutta University with its present constitution and character, can acquire the highest and deepest connotations of a national educational institution, we leave our readers to judge, after they have read our note on "National Education" in the present issue.

There is another reason why in its present condition the Calcutta University can not be made national in spirit. Our national ideal includes reverence for the teacher. But there cannot be any reverence for parasites, proteges, pawns, or plagiarists. We do not mean to suggest that all University professors, lecturers, teachers, etc., are men of this description. But the number of those who do not fall

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under one or more of the above categories is believed to be not very large. So long as the University is destined to be conducted along the present lines, it would be an improvement to destroy the show of democratic government by doing away with the councils of post-graduate teaching and the teachers' nominal part therein. When the real power is in one man's hands, why pretend that the teachers, too, have a voice? They are mostly either mutes or gramophones. Such persons do not inspire respect. They should be rescued from such a humiliating position, and given simply to teach; and then as honest teachers they can command respect.

This is a very accurate delination of the character of a typical modern Mahant of the finer rype—a type that bamboozles even educated and sensible people. How far this character sketch is a fair description of the real Sir Aushutosh is more than we can say. We canuot speak on the subject from personal knowledge. We are however, bound to say that if even a tithe of what our esteemed contemporary says is true, the Bengalees must be up and doing.

THE COMING REVOLUTION IN INDIAN SCHOOLS.

Writing on this subject in the "*Venturer*" for March 1921 Mr. Bernard Haughton utters some home truths as regards Indian education. He raises his voice against the wasteful expenditure on brick and mortar which delays the necessary task of broadening the base of the edifice of national education. Says he:—

There has always been some reason for not going too fast, some pretext for putting off. Education has been the Cinderella of the government departments. At first, if the Ministers are wise, they will be content with the simplest possible school buildings. Better and more permanent ones can be erected later on. The money available should go on teachers and normal schools—not on buildings. Nor in the beginning is it needful to insist on too high a standard for teachers. The essential thing is to get the school in being. Improvements both in buildings and in the quality of the teaching can be introduced later on.

The present system of education poisons the sources of inspiration by teaching false history which minimises the achievements of our race and fills our youngmen with contempt for their race. Says he:—

The instruction given and the text-books prescribed will certainly link up with Indian history and with the great heroes and writers of India. On this point, all Indians who have thought on the matter are entirely at one. English officials, fearful of awakening Indian patriotism, have hitherto made the education rather colourless,—a grave wrong to the children. In Burma, for instance, practically no Burmese history is now taught. Realise what that means. What would Englishmen think if their children were barred from hearing of King Alfred, and Elizabeth, and Hampden, and Nelson? How would Americans brook that their youth should know practically nothing of Washington and Lincoln? Yet Indian and Burman children may not dream of their country's heroes, may not be inspired by what they did and thought and wrote.

All that will now be changed. The history of each Indian nation will leap to a foremost place in the curricula, and the stories of the national heroes will be on the lips of teachers and pupils. Patriotism will be deliberately inculcated, though not the patriotism too often taught in Europe, which finds its greatest men in those who slew most of their fellow-men and rejoices in old tales of war and conquest. No, India under Indian rule will look to other horizons. She will see in neighbouring peoples not enemies to conquer but brothers to befriend. She will despise adventures for Mesopotamian oil, mock at Esher Commissions and probably establish quite friendly relations with Afghanistan. Though Indians

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will be taught to love their native land, its scenery, its people, its great past and still greater future, their patriotism is unlikely to be tainted by greed for new territories or lust to conquer other people's. Such a patriotism, whilst doing ill to none, may well exalt the public life of India and stimulate her sons to great things whether in public beneficence, or the paths of learning and commerce, or in the deeds of statesmen.

Above everything, the education imparted to the youth of a nation must not only instruct, but also inspire. Says Mr. Houghton :—

Perhaps, starting as the new system will in India with noble ideals and with high hopes, it may judge the success of its schools and universities by the proportion of pupils who leave them ardent to continue through life the learning they have begun. *Education must not only instruct, it must inspire.* An education that does not inspire, that turns out pupils content to decline on the daily papers and trivial gossip is unreal, a dead thing. See Robert Smillie, teaching himself to read in the coal pits at seventeen, devouring the works of great men, coming forth at twenty-three, aflame with their ideas, to lead vast movements in industry. Whether we agree or not with Mr. Smillie, that is the spirit we want, and that is the spirit which should be the supreme object of Indian educators to encourage. Ought it not to be the aim of education to make men keen workers, great thinkers, builders of the better world of to-morrow? Man, whether born as the most exclusive Brahman or the lowliest sweeper, is capable of infinite possibilities, the noblest hopes It is for education to make him dream those hopes, achieve those possibilities. He must see, he must think, above all, he must dare.

Every right-feeling Indian will associate himself fully with the concluding paragraph of the article. Says he :—

Based as the new education will be on an ancient culture of singular beauty and deep wisdom, influenced by all that is best in Western thought, and inspired by an intense patriotism, it may well raise India to now undreamt of pinnacles of grandeur. All the world will watch this renaissance, for since India holds one-fifth of the human race, an educated India may well influence the civilisation not only of Asia but of mankind.

THE GURUKULA ANNIVERSARY.

Mr. Houghton does not perhaps know that the Gurukula at Kangri is an institution which has ideals similar to those which he has in view. The last anniversarry of the Gurukula, a detailed account of which appears elsewhere, was a success as regards the number of visitors, the quality of many of the speeches delivered on the occasion and the amount of funds collected. The cash collections amounted to almost a lac and besides this there were promises to the amount of over half a lac. We congratulate the authorities on this success and trust that they are aware that advance in educational efficiency must keep pace with advance in other directione.

MEN, MONEY AND MUNITIONS.

The All-India Congress Committee has called upon the Indian people to make one supreme effort for the attainment of Swarajya and show substantial results before June 30th next. The specific demand is that one crore members of the Congress Organisation must be enlisted, one crore of Rs. collected for the Swarajya Fund and twenty lacs of Charkhas set going in Indian households before that date. Here is an opportunity for every patriotic Indian, rich or poor, man or woman, educated or illiterate to demonstrate that he or she is in earnest about obtaining the liberation of the mortherland without firing a single shot and

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hurting even a fly—simply by a practical demonstration of the capacity of our people for self-organisation and self-determination.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M A, L.L B)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

REPORT OF THE GURUKULA ANNIVERSARY.

The proceedings of the anniversary, commenced on the 20th March at 7 a.m., with a Havan which was followed by Bhajans. Then followed the Kulagiti which was chanted by a chorus composed of Sanataks and Brahmacharis, in sweet melodious tones surcharged with emotion that was irresistibly contagious and convinced the listeners that the sentiments embodied in the Kulugiti were the genuine outpourings of the singers, hearts. Then came off the first sitting of the Saraswati Sammelan.

Pundit Budh Deva Vidyalankar introduced the president—elect Swami Shankarachrya of Sharda pitta and formally proposed that he should take the chair. The proposal being duly seconded and snpported by eminent Pundits, the president in a few well—chosen words, thanked all present for the honour accorded to him, and the preliminaries were over. The language used in the Sammelan was throughout Sanskrit. Br. Banshi Dhar of the third year class read a paper on Kalidasa, the poet. Here is the sum and snbstance of the paper: Kalidasa flourished in the first century B. C. Internal evidence points to the conclusion that Raghu-Vansh, Kumar Sambhava, Vikramorvashi, Sakuntala, and Megh Duta are the product of one and same brain. Kalidasa was the best of Sanskrit poets. He had wonderful powers of descripion and a marvellous imagination. He is always true to nature etc etc.

After the paper had been read, other Brahmacharis criticised it. And in the end the President gave his views on the subject of the paper. The ability with which he handled and discussed the subject was simply marvellous. That the head of a monastry should be so well versed in Poetry snd Drama—was something that agreeably surprised all present. His information regarding the subject seemed to be so just, as if

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itt- had been the sole study of his liife.

Although the language used was Sanskrit and not many people could understood, yet all listened with interest.

II

The proceedings commenced again in the afternoon at 2 a m. After a few Bhajans (songs), Pundit Purnanand delivered a lecture in which he dwelt at some length upon the work of Swami Dayanand. After this, Pundit Satwalekar gave an eloquent and scholarly discourse in which the critecised monistic philosophy in a very lucid and convincing manner. Then followed the second sitting of the Saraswati Sammelan (the conference of the learned) under the presidency of Pt. Satvalekar. A new Graduate Pundit Dharma Deva read a paper on "Christianity and Vedic religion." After him, another new graduate, Pundit Surendra Nath read a paper on "Survival and Reincarnation of Souls." In the end, the president said that both the papers read there seemed to be the outcome of remarkable originality and deep study and that if they had been written in English, eminent European scholars too would have appreciated them. He, then, related an incident witnessed by himself in support of the theory of "Reincarnation of Souls." A few years ago, a village girl four years old came to Poona for the first time along with her father. While going past a house, she stopped short and refused to go any further. She insisted that that particular house was hers and gave elaborate information regarding the ins and outs of the house, which was found, on inquiry, to be perfectly true. It further transpired that a girl of the house had died exactly four years previously. Regarding the first paper the president said that the method followed was very satisfactory, that we should study all religions sympathetically, that the stamp of the Vedas was visible on every religion etc. etc.

In the evening, a hockey match was held between the Gurukula team and the Sahanpura Estate Team. The game was a highly contested one and both parties were equally matched. It was impossible to predict which side would win. Just a few minutes before the expiry of the time and when everybody thought that the game would be a drawn one, the Gurukula Team won a goal The match was the source of an intense interest to the spectators who were ranged in thousands and all round the Hockey field.

III

The proceedings were resumed at 7-30 p. m. Kumar Chand Karan Sharda of Ajmer, spoke to the following effect. It is time for action. Mere speeches will not serve the turn. The world does not want idlers and beggars but those who fight and conquer. Action was held in much esteem in this country in antiquity. The result was that our Nation was on the highest pinnacle of glory. A King might then confidently and justifiably say that there was not a single drunkard, criminal or widow in his kingdom. But when we lapsed from our lofty path of action, ignorance, slavery and degradation fell to our lot. The vitality of the nation has been lowered. The average length of life in India is only 21 years and the average income is only two rupees a month per head. The death rate of children is about 40 per cent. In the year 1907, as many as 1113441 people were carried away by fever, 93076, by smallpox, and the total number of deaths was enormous. No less than sixty lakhs of men and women fell victims to Influenza in two weeks, in 1918.

In Australia, cows are so numerous that every person could possess 17 cows. In India the number is so low that there is only one cow for every fifteen men of the population so that the average supply of milk cannot be more than a chatak perhead. These evils can be remodied only by acting up to the commandments of the Vedas and the rules laid down by our Rishis. Too often we do not practise what we profess. We talk much of mercy but we are not moved by the sight of suffering widows and the so called untouchables. The Arya Samaj has exercised a very wide spread influence on the country. Even Mahatma Gandhi holds himself to be a disciple of Dayanand. But this very fact

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renders the responsibilities of the Arya Samajists much graver. They should follow truth in the face of difficulties and unjust laws. Religion being the commend of God is above political laws. Of course action in beset with difficulties. But there is no rose without a thorn, no pleasure without pain and no freedom without sacrifice. Our ancient Sanskrit literature affords examples of students having taken part in political struggles. Rama was yet a student when he went to defend the hermitage of Viswamitra against intruders. When one country is being drained of its useful products, how can we follow our religion and perform our Havans. Let religion fortyfy us against oppression and nothing can withhold liberty. The blood of our Rishis is flowing in the veins of the Brahmacharis and youths have capacities that old men lack. They should go out and establish Samajas and Gurukulas in every village; discourage drinking and litigation, advocate Swadeshi and the use of hand spun Khadar Cloth. They should help the weak and the sick and should make head against Begar or forced labour which involves so much cruelty and injustice to the poor: Only the other day, a poor woman in Jaipur was forced to carry a heavy weight over a long distance, inspite of her having represented that she had been delivered of a child only ten days previously, and that there was, moreover, no body else to take care of the tender baby in her absence.

This speech was followed by that of Swami Swatantranand who spoke for half an hour in his usual fascinating style.

21st March Morning.

Although Malauna Mohd. Ali could not attend the Gurukula anniversary personally on acconnt of the pressure of work yet he sent four of his students to work as volunteers. One of these students was given a chance of expressing his views before the audience. He dilated upon the injustices done by the Government and our duty at the present juncture. He emphasizee the imperative necessity of an intimat- union between Hindus and Muham madans.

After this, Pandit Tara Charan Chakravarti, an eminent Ayurvedic Physician of Bengal delivered a lecture on the Ayurvedic System of Medicine. His speech may be summarised as follows—When people deviated from the path of Brahmacharya many diseases and infirmities began to trouble them, the Rishi put heads together and sent Bhardwaj Rishi to Indra and brought the Ayurvedic system.

22nd March Convocation.

The convocation—the most important and the most interesting function in the anniversary—came off on the morning of the 22nd March. The members of the Pratinidhi Sabha, the members of the staff, the distinguished guests, the graduates of the Gurukula and the candidates for the degree of this year took their seats on the dias which had been beautifully decorated overnight. The Sanataks, who had preparatory to the sacrament duly taken a bath and dressed themselves in white garments with the sacred thread over their shirts, performed round the fire the prescribed sacrament round the fire. Thereafter they pronounced before the Acharya the mantras—"May we through the completion of culture fulfil our sacred kows. The Registrar then handed over to each of the students the University uniform which they put on while reciting the Mantra—"Oh Light! Thou Lord of all sacred vows, we hereby take the pledge of Truth which may deliver us from the darkness of untruth and lead us unto Light."

The Acharya then addressed the Chancellor and Vice-Chancellor as follows to Sirs! Whereas Brahmachari—son of—has duly passed all the examinations prescribed by the Gurukula University for graduation, and whereas he has been residing in the Gurukula Mahavidyalaya for—years and has borne good moral character throughout I have the honour to present him duly dressed in the Gurukula University academic uniform ready to take the sacred vows and request your permission to administer to him sacred pledge and grant him the University Diploma.

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This Diplomas having thus been given, the Acharya administered the following vows.

I. Do you solemnly pledge to be ever ready to preach both by example and precept so far as lies in your power the true knowledge that you have acquired in this University?

II. Do you solemnly pledge to conduct yourself as befits a graduate of this University?

III. Do you solemnly pledge to be ever ready to the best of your powers to promote the cause of education, to devote yourself to the service of Humanity and protection of all life?

IV. Do you pledge that the spirit of this vow shall dominate your conduct in all spheres of activity and in the face of even the strongest temptations that life can offer?

In response to each of these questions, the students lowed assent. The Acharya then, addressed the graduates as follows:—My dear sons, you have taken these solemn vows in the presence of this august and cultured assembly and I trust you will maintain life long loyalty to these sacred pledges, so help you God! By virtue of the authority vested in me by the rules and regulations of this University, I with the permission of the Chancellor and the Vice-Chancellor bestow on you this Diploma under the seal of this University and authorise you to add after your name the title (Veda Alakar, Vidyalankar, Sidhantalankar) and wear the University academic uniform prescribed for the degree and to exercise all such privileges as have been or may hereafter be conferred on the graduates of this University by the Arya Prativdhi Sabha, Punjab, Sindh and Baluchistan or any other corporate body. You will be entitled to hold the degrees and exercise these privileges only so long as you fulfil the solemn pledges that you have taken in the presence of this learned assembly, continue to bear good moral character. And if at any time (which God forbid) it is proved to the satisfaction of the Arya Prativdhi Sabha that you have violated any of these solemn pledges, this degree may also be cancelled at the discretion of the said Sabha.

The Diplomas being given, the Acharya thus began his solemn charge to the graduates! Be truthful in thought, word and deed. Let the spirit of Dharma pervade every fibre of your being. Do not neglect the study of the Vedas and other true Shahstras. Ever serve your Acharya with all your resources in spirit of filial devotion Do not under any circumstances whatsoever neglect the practice of truthfulness. In no case, deviate from the path of rectitude. Fail not to observe the laws of physical mental and moral health. Always promote the material well-being of your fellow beings. Fail not to devote yourself to the study of holy scriptures and the diffusion of the eternal truths embodied therein. In no case neglect the service of the learned and the elderly. Revere your mother. Revere your father. Revere your preceptor. Serve your guests and revere altruistic teachers of Humanity. Let your conduct he irreproachable. Adopt the virtues of your teachers and avoid their failings Show due respect to Brahmanan. Wherever you are in doubt as to your duty, follow the conduct of righteous and sympathetic Brahmanas whether householders or Sanyasis.

The solemn charge being over, the final oblations were fed into the fire. Then Pundit Budh Deva welcomed the new graduates on behalf of the old graduates. Swami Sarvadanand and Swami Shankaracharya blessed the new graduates. And Br. Dharam Deva thanked all present on behalf of the new graduates. The following medals and prizes were awarded. Br. Dharm Deva got the two gold medals of Dr. Nathu Mal for standing first in the aggregate and Sanskrit Literature.

Br. Vidyanand received the gold medals of M. Yog Raj Singh and Srimati Kalavati for standing first in Ayurveda.

Br Maya Chandra received M. Dewan Chand's gold medal for standing first in the aggregate in the Adhikari Examination. Br. Satyadeva received M. Bheta Ram's

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silver medal for standing first in Dharm Shiksha in the Adhikari examination Br. Angira received a silver medal for standing first in Sanskrit Literature in the Adhi Kari examination.

Brs. Priyavrata, Kalyan, Chitrasen and Sureshwar received prizes of Rs. 5 each for standing first in the school classes. Pundit Gauri Shankar Bhatta the well known Hindi Calligrapher was awarded a gold ring by Pt. Saryu Narain Dwivedi.

Swami Shankaracharya promised to award a gold medal worth fifty Rupees every year to the Sanatak who would be foremost in the service of the motherland. The scene was marked with grandeur and solemnity. It was not a meaningless formality like the convocations of Indian Universities, but a truly edifying function enough to afford a glimpse of the glorious past. Swami Shradhanand too, in spite of his illness and weakness, graced the convocation with his presence. Although he was too weak to perform the functions of the Acharya and Pundit Indra Chandra had, consequently, to officiate as the Acharya, yet his very presence but a peculiar dignity and charm to the occasion.

AFTERNOON.

The proceedings commenced again at 2 p.m. Pundit Brahma Dutta Vidylankar delivered a lecture in the course of which he fully brought home to the audience that the democratic and republican forms of government were known to the ancient Aryans. Besides, be expatiated on the respective duties of Brahmanas, Kshatriya at Vaishyas and Shudras.

Then rose Pundit Budh Deva Vidyalankar. Of course he was at his best. He charmed the audience with his eloquence and made a touching appeal on behalf of the Gurukula. He closed his speech with Swami Shradhanand's message which is as follows.

"More than a century ago, a French scholar Louis Jacoliet made the following prophecy:— "In the beginning, the Brahmans, with the help of the light of the Vedas gave to the world the knowledge of Brahma as well as the knowledge of all the spiritual and physical sciences *e. g.* Astronomy, mathematics ect. Thousands years afterwards, the degenerate Brahmans of the self same India founded may other evil practices. And again it would be the duty and privilege of a Brahman of the same old India to remove the ignorance prevailing in the world."

Mul Shankar was born in a Brahmana family of Kathiawar perhaps just at the time when the Chief Judge of Pondicherry was writing the above words. This extraordinary Brahman boy whom the American Yogi Andrew Jackson Davis calls the destroyer of Ignorance and evil practices and the true son of God, was even in his childhood dominated by the desire of unravelling the mystery of life and death. With the object of discovering a solution, he left his home knocked about in forests, wandered over the snow clad peaks of the Himalayas, and at last standing on the spot whence the Pandavas ascended Heaven, this restless soul resolved to commit suicide. Just then, a light flashed from within. It shook him, inspired him, gave him Divine knowledge and encouraged him to propagate the truth he had learnt for the benefit of the world

Dayanand found that the ignorant people of the world were blinded by selfishness and love of pleasures that the only means of extricating the world from the darkness was the reinculcation and re-exaltation of Brahmacharya, and that as the darkness of selfishness which enveloped the world had its origin in India, so the world would be benefitted by her amelioration first of all. Forty four years ago, he gleaned the principles of Brahmacharya from the Vedas aad the Upanishads and embodied them in his Satiyarth Prakash. And you can see here in a tangible form the efforts to reduce those principles to practice.

The ground on which you are now sitting was, nineteen years ago, under a forest in which lions used to roar. With a spark of the fire kindled by Rishi Dayanand in their hands, some souls inspired with faith, cleared this jungle and proclaimed through the length and breadth of India that this (Gurukula) was the only means of resisting the witchery of Western Education.

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But the voice of those pure souls fell upon deaf ears. The world wanted to laugh them to scorn and afterwards tried to supress them by means of powerful wordly influences. But when they stood firm, temptations were thrown in their way and some of them even yielded to them But God, the foundation by faith, lent fortitude to a few at least. The Gurukula System of Education which was regarded as fit only to hurl the people into the old abysses and to blind them with the old chains of slavery, is to-day held, in practice to be the only means of the attainment of Swaraj and has won respect for its advocates.

Ladies and Gentlemen! the servants of this Gurukula have for nineteen years invariably fed this holy fire with ghee incense and have offered their services as oblations. You can yourself realise the importance of the duty of rendering the Light of this fire permanent I am confident that at the present juncture when the whole nation stands in need of guidance in the matter of National Education, you would be ready to sacrifice your all to keep this fire burning so that this beacon light may perform the function of throwing a complete light on the problemof National Education."

After this sudscriptions were collected.

NIGHT.

The third sitting began at 7 p. m. Doctor Guru Dutta of Quetta and Swami Sarvadanand regaled the audience with beautiful discourses.

23RD MARCH, MORNING.

The 23rd was the last day of the anniversary. The proceedings began, at 7 A. M. with Bhai Parmanand's scholarly discourse. The following are the outlines of his speech!

Men and women in all countries have, in the past, sacrificed their all for their honour and their country. History tells us that all the principal religions of the world had the closest connection with politics. The Arya Samaj too can not afford to sever all connection with politics. We indulge in empty talk, and our coming generations are bound to imitate us. All round progress is the mission of Arya Samaj, to produce superman should be its aim.

After this the National Education Conference took place The president, Pundit Moti Lal Nehru spoke to the following effect in the beginning:—I have come here in obedience to the orders of my very intimate friend Swami Shradhanand. I am not a member of the Arya Samaj. But the Samaj is not a new religion, and so it would be meaningless to say that I am not an Arya Samajist. In the matter of religion I am very liberal.

My religion embraces all religions. It is a universal religion. No Indian who has read with interest the history of the Arya Samaj can underrate the services rendered by the Arya Samaj in all spheres. No other society in India can equal it. I am not a registered member of the Arya Samaj, yet I pay the homage of reverence to all the leaders of the Arya Samaj. This is my justification for presiding at a function in your anniversary. A few resolutions on National Education will be placed before you and you will accept them or reject them as you like. No speech on National Education can be as illuminating as the Gurukula itself. The Brahmacharis—their life—their study—their character are examples before you

The idea originated with Swami Shradhanand and the whole of India is now appreciating it."

Three resolutions were then placed one after the other before the public:—

I Resolution:—This c nference places on record its sense of gratification that the country has recognised the defects of the current system of the education, appreciated the value of the many specialities of the Gurukula system and tried to give them a practical shape. This resolution was proposed by B. Ganga Prasad and seconded by Pt. Brama Dutta.

II. Resolution:—This conference emphatically urges the Governing Bodies of National Educational institutions in the Punjab and the United Provinces to make special

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provisions for the enforcement of Brahma Charya and for imparting religious instruction to their students; to adopt the national language Hindi as the medium of instruction; and to promote educational literature in that language. This resolution was proposed by Bhai Permanand seconded by Pt. Budha Deva and supported by Pt. Satvalekar.

Resolution III. The current system of education is contrary to Vedic Ideals, the teaching of Swami Dayananda, and the fundamental principles of education. This conference, therefore, calls upon all Arya Samajic Educational Institutions to sever their connection with Government Universities and impart sound education independently.

This resolution was seconded by Pt. Dharmendra Nath and supported by Kunwar Chand Karan Sharma. A gentleman proposed an amendment which was accepted by the mover that the words 'and Universities controlled by Government' should be added after the words Government Universities in the above resolution.

These resolutions were put to the vote and carried unanimously.

In the end, the President made his speech which may be summarised thus :—

The Modern University System of Education tends to develop but one side of our nature to the utter neglect of the other. The Universities do not turn out educated people but beasts laden with books. The Universities exist for the benefit of the Government although crumbs are now and then thrown to the people also. The isolated morsels were at first greedily received, for the people were hungry. Now these morsels are presented on silver loaves! Responsible posts are being given to a few Indians. This can do no good to the country at large. Some of our big people are won over by flattery. For instance, I was once told that I was a person of peerless parts. A compliment like this can not fail to generate a desire to oblige in return. These students Brahmcharis, clad in yellow garments reminds me of our glorious past and surely they will revive it. We are so completely under Government control that we can not eat a single grain with which the Government has no connection. Some people say that even M. Gandhi is the leader of the Non-co-operation movement can not do without Railway trains and Motor Cars. The answer is that M. Gandhi is making for complete Non-co-operation by gradual stages. Complete Non-co-operation all at once is neither desirable nor possible. A fire is burning all round you, your houses are ablaze. You run for water to quench the fire but lighted upon petrol barrels which you emptied upon the fire, mistaking them for water. The result is, of course, a tremendous conflagration: The distinctions thrown open to the people by the Reform Scheme are of the nature of petrol—calculated to feed the flames that are consuming their homes. A true education should teach as to discriminate, between petrol and water. Our Universities teach us nothing about the Applied Sciences. We are bound with golden chains the music whereof moddens us. A true education should take us towards our own civilization.

One of our newly appointed ministers declares that he is now a responsible official and had till lately been an irresponsible persons. How ridiculous is the idea that Gandhi and Lajpat Rai should bo irresponsible and Har Kishan Lal should be a responsible person!

Responsibility now-a-days lies merely in cringing in the company of big people.

Then followed L. Lajpat Rai's lecture on National Education. The followiug is a summary of the speech :—

Some people denounce Nationalism on the ground that it creates enmity and discord between nation. But in dealing with the subject of National Education we have to assume that nations exist and that it is worth while to ameliorate our own nation. Inspite of the disparities of religion and language, the Indians form essentially one nation. Buf unless there is a common system of National Education, an intimate union between the constituent parts of the nation it is impossible. No education is worthy of being called national unless it

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strengthens the sentiment of nationality and impels people to win liberty. We need not give up our religious beliefs, but in matters political no religion should stand in our way. There is no antagonism between religion and politics. Dharm means the law of life and as such comprehends politics too. If there is any religion that does not teach us our political duties that does not urge us to shake off the yoke of slavery, it is not worthy of the exalted name. The Arya Dharma teaches us to be free and enjoins upon us the duty of liberating others also. We should be thankful to the Rishis for having given us this religion. Sometimes we should sacrifice individual for National Dharam. National Education should be subservient to national aims.

We should strengthen our bonds of Union with Muhammadans. Few men are above selfishness and no nations are so. Conquering nations want to convince the conquered peoples that they cannot govern themselves. Political wisdom lies in conquering the hearts of subject nations, in reconciling them to foreign rule.

The heart is the first source of power, unless there is courage in the heart, there can be no strength in the hands. If we want to know the heart of a man, we ought to study him in his private prayers. Public or platform prayer are no real criterion. If we study Sawami Dayanand's prayers in his Arya-vi-vindya, we shall find that he constantly prays for self-Government, liberty etc. As long as we are called the chattel slaves of others we cannot be happy. If self-protection and the protection of our country means Hinsa (Violence), we do not want Ahinsa (non violence).

There can be no National Education unless there is a National Govt. Education is the business of the state and not of the parents. The duty of the parents ends when they make the child devijaname (*or twice born*). After that the nation should have a full control over the education of the child. It is the duty of a National Government to give education free to all. Individuals cannot know what is best for their children from a national point of view. England directed her German and Amerian Consuls to study the Educational systems of those Countries, and in the light of their suggestions introduced innovations in the Educational system of England. No individual can afford to do this much. National Education is impossible as long as the medium of instruction is a foreign tongue. Ask our graduates to explain something to a farmer and they are unable to do. Scotland and Ireland had their own tongues. But the parliament passed a law that the medium of instruction would be English everywhere. The result was that English came to be the national language in a very short time.

The same was the case in Prussia. So, true national education is an impossibility without a national Government. Still we should not give up all efforts, because our Government is not national at present. All our efforts should be directed towards the attainment of Swarajya. We can tolerate the English as friends, but not as Governors. It is said that a fire is blazing round us; but alas! it has failed to remove the callousness of our hearts. Under a foreign Government, you cannot truly follow your religions. How can you be true and consistent, if in the morning you pray for liberty, and at noon you have to declare yourself to be the faithful servants of the British Government? Our religions inculcate fearlessness, but we have been fearing friends and foes alike for the last forty years. The Arya Samaj proved in 1907 that it was a society of jackals. We are fearless neither in thought, nor in deed. You should not shout victory to others. You should wish victory to yourself. The love of victory should enter your hearts. Brahmacharis! The country shall want your services, your tapasya, your lives even. I appeal to your parents here to prepare you for the coming religious battle. In ancient times, women used to encourage men to go to the battlefield. Ladies! The same blood is flowing in your veins. Bless your sons and brothers as you used to do in the days of yore. And God will protect you as he has protected you so far. It

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was said after the Boer war that if the Boer women survived their nation would not die You had the courage to cut your throats with your own hands in the past. Give birth to Gandhis and Dayanands. Cowards are but a burden to the world. The times are very extraordinary. The Country is in mourning for the Jalliawallia garden tragedy, for its dishonoured women, for its object slavery. It is in mourning not for the dead but for the living. Be firm in your duty fear nothing, you cannot make the coming generation free unless there is freedom in the very atmosphere.

AFTERNOON.

In the afternoon, Mr. Asaf of Dehli gave a very learned discourse on Hindi or Urdu. He traced the origin and development of the language and showed in a very luced and convincing manner that it could be our national language.

Pundit Yudhishtra Vidyalankar delivered a lecture at 7 p. m. and the anniversary came to a close.

AMUSEMENTS.

Between the hours of 12 a. m. and 2 p. m. everyday the Gurukula buildings, the Boarding houses, the Library, the Laboratories the Museums and everything else worth seeing were open to public inspection. Special arrangements had been made for the entertainment of people of all tastes.

An educational exhibition on a small scale had been organised in one of the rooms of the school department. The walls were decorated with Hindi monograms and specimens of calligraphy. On one side interesting science experiments had been arranged for the delectation and instruction of the people and on the opposite side could be seen the Gurukula publications, the patrikas (magazines) edited by our students, the books and papers written and edited by our Sanataks, etc., etc. In another corner could be seen agricultural curiosities. In the centre was placed the shield that had been won by our Brahmacharis in the All Indian Hocky Tournament. In the laboratories and the museum too physical and chemical experiments were arranged. So much material had been provided for the amusement and instruction of the people outside the pandal that even those who could not appreciate the lectures were amply repaid for having attended the anniversary.

RIG-VEDIC INDIA.

By Abinas Chandra Das, M. A., B. L.

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VOL. I. (Complete in itself.)

Published by the Calcutta University Demy 8vo. Cloth, about 625 pages with two Maps.

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